THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From Giles Fletcher.

Despair.

He was the son of blackest Acheron,
Where many frozen souls do chatt'ring lie,
And ruled the burning waves of Phlegethon,
Where many more in flaming sulphur fry:
At once compell'd to live, and forced to die,
Where nothing can be heard for the loud cry
Of "Oh!" and "Ah!" and "Out, alas! that I
Or once again might live, or once at length might die!"

Like cloudy moonshine in some shadowy grove,
Such was the light in which Despair did dwell;
But he himself with night for darkness strove.
His black uncombed locks dishevell'd fell
About his face; through which, as brands of hell,
Sunk in his skull, his staring eyes did glow,
That made him deadly look, their glimpse did show
Like cockatrice's eyes, that sparks of poison throw.

His clothes were ragged clouts, with thorns pinn'd fast;
And as he musing lay, to stony fright
A thousand wild chimeras would him cast:
As when a fearful dream in midst of night,
Skips to the brain, and phansies to the sight
Some winged fury, straight the hasty foot,
Eager to fly, cannot pluck up his root:
The voice dies in the tongue, and mouth gapes without boot.

Now he would dream that he from heaven fell,
And then would snatch the air, afraid to fall;
And now he thought he sinking was to hell,
And then would grasp the earth, and now his stall
Him seemed hell, and then he out would craul:
And ever, as he crept, would squint aside,
Lest him, perhaps, some fury had espied,
And then, alas! he should in chains for ever bide.

Therefore he softly shrunk, and stole away,
He ever durst to draw his breath for fear,
Till to the door he came, and there he lay
Panting for breath, as though he dying were;
And still he thought he felt their craples tear
Him by the heels back to his ugly den:
Out fain he would have leap'd abroad, but then
The Heaven, as Hell, he fear'd, that punish guilty men.

THE CHURCHMAN.

MISSIONARY.

We have the pleasure of laying before our readers part of a letter addressed to the Rev. Dr. Kemper, of Norwalk, by our recently appointed Missionary at Green Bay. It is a gratifying exhibition of the present state of the mission, and of the views and feelings with which the present incumbent enters upon his interesting but most arduous duties.

Rev. and dear Sir,—I have the pleasure of announcing my safe arrival here on the 17th of November. It was very late to traverse these waters, and but for the favorableness of the season, and the blessings of Providence, we could not have succeeded; as it was, we had a favorable passage, and arrived in safety. We were much pleased with our reception on our way, in particular at Buffalo and Detroit. The Rev. A. Searle and others showed us every attention, particularly the Hon. C. C. Trowbridge, late Mayor of that city, who invited us to his house, and very hospitably entertained us the week we were detained there; we were also very kindly treated by numerous other friends of our Church. From Detroit we sailed in a schooner, (the steamboats having discontinued their trips for the season,) and were eleven days in coming round. We had full time to view all the places of note or interest, with which we were much pleased. (Mrs. B. found ample means of gratifying the disposition peculiar to persons from her native State.)

Our arrival at this place had been expected for some time. Miss Cadle was much pleased in being relieved from her onerous duties; indeed, she is entitled to great credit for her self-devotion to the cause of Christ in this mission, and her praise ought to be in all the churches. She continued with us until after the examination, which took place on the 23d of December last, and has since gone to reside with her brother, the Rev. R. F. Cadle, at Duck Creek, who still remains there. I can say but little respecting the mission from experience as yet. I have found it a most interesting establishment—to behold upward of sixty children from their native wilds, congregated in one family, "clothed, and in their right mind"—to hear them at the family altar responding in the services of our Church, and chanting the praises of that God who is equally the Saviour of the red man as the white, and the raising their voices as one to their Creator, their Preserver, and their bountiful Benefactor, in that form of prayer which he taught his disciples when upon earth—give an interest to the scene that is altogether beyond description.

The examination which has just passed, reflects much credit upon Miss Cadle, and those who have been associated with her in the mission. Although they have had much to discourage them through sickness among the children as well as assistants, and the absence of both the principal teachers the most of the autumn, yet I think it due to them to say, that the children far exceeded our most sanguine expectations. It was truly astonishing to witness with what promptness and precision these tawny children of the forest answered the most difficult questions in arithmetic, geography and grammar. I feel no hesitancy in saying, that these schools would not suffer by a comparison with the common schools at the East. Several citizens, as well as several officers and their ladies from Fort Howard, attended, and all expressed themselves highly gratified.

Christmas-day, Mrs. B. and myself went to Duck Creek, and attended service with that invaluable and devoted Missionary, the Rev. Mr. Cadle, among the Oneida Indians. This was an interesting visit. They are about nine miles back from Fox River; have made considerable improvement in agriculture; have erected permanent residences; have various kinds of stock; and their settlement actually assumes the appearance of civilization.

They have erected a church of ample size for their accommodation, of hewed logs, two stories, with a cupola and a vestry room attached to it; it is well lighted, with a convenient chancel, pulpit and reading-desk. On this occasion the church was dressed in evergreen, which appeared to great advantage. The prayers were read by Mr. Hill in the Oneida language, and the psalms and hymns on this occasion were sung in their language with great apparent devotion; the sermon by Mr. Cadle, was delivered through an interpreter; after which, the communion was administered to a large number of them. The solemn manner in which they approached and kneeled at the altar, the devotion manifested when they partook of the elements, and the regularity with which they retired, very deeply impressed me; and when after the benediction, they all approached and offered me the hand of friendship as a welcome among them, and a pledge of their esteem, it was very imposing; and we rejoiced at the opportunity of thus uniting with our red brethren at the table of our Lord and Saviour, and whom we again hope to meet and sit down with, when "the fulness of the Gentiles shall be brought in."

These people are like children in the rudiments of education; they are but "babes in Christ." Could they have the services of a clergyman constantly with them, who would be able to teach them in English during the week, it would not be long until an English service could be maintained among them, which is only wanting to lead them on to civilization. Mr. Cadle's time expires with them in February next, and as he has an appointment from government to the Menominees on Winnebago Lake, he expects to leave there in the spring. I know of no claim which comes with such strong reasons to the Christian community as the cry of these poor people. Will it not be heard? Must these people, who are partially civilized, go back again to Heathenism, for the want of the sustaining arm of our Church? They profess to belong to the Diocese of New-York; they look to her as the source from which their help must come; is it not possible to send them a teacher, a spiritual guide, in the spring? Is there not some young man who, actuated by the Spirit of Christ, is willing to devote himself to his Master's service, in leading these benighted Heathen to the fold of Christ? O for the spirit of Paul, of a Swartz, and a Heber, then our clergy would not seek residences in the large towns and populous cities, but would seek ornaments to wreath in their immortal crowns from the forest and the wigwam!

From Abbott's Fire-side Series.

CHINA AND THE ENGLISH.

MARCO POLO.

(*Concluded from p.* 817.)

The two brothers, after remaining a short time at Venice, determined on returning to the East, as they had promised to the Grand Khan. They were, however, delayed by an unexpected obstacle. They were commissioned, it will be recollected, as an embassy to the Pope, from the eastern Emperor; but they found on their return, as has been already intimated, that the individual whom they had left in the pontifical chair was dead, and the functionaries upon whom the election of a successor devolved, could not agree upon a choice. The travellers were unwilling to return until they could carry back an official reply to the Emperor's communication, and yet they were uneasy at the delay. Two years elapsed before they decided what to do.

Now, it happened that on their return from Asia, they had found at Acre that the Roman legate there, a man of high rank and influence in the Catholic Church, took a very active interest in their expedition, and in the commission which had been intrusted to them. They concluded, therefore, since there seemed to be little immediate probability that the chair at Rome would soon be filled, to set sail from Venice for Acre, and to lay more fully before this legate their communications for the Pope, and to request him to prepare and forward the replies. They took with them Marco Polo, the son; and from Acre they turned aside from their route to go to Jerusalem to obtain some of the holy oil, which the Chinese Emperor had particularly requested. From Jerusalem they returned to Acre, and then, having received communications for the Emperor from the Legate, and minute instructions themselves, they sailed to the northward along the coast of the Mediterranean, until they came to a port at the north-east corner of that sea, near Tarsus, where they landed, and, leaving the coast, commenced their journey into the interior.

They had scarcely crossed the country of Armenia, before they were overtaken by a messenger from the King, informing them that the very legate at Acre, who had given them their credentials and instructions, had himself been elected pope, and that he had sent after them to wish them to return, in order that he might now, by means of the new authority with which he was clothed, provide in a more formal and effectual manner for a suitable reply to the communications from the eastern monarch. They accordingly returned as rapidly as possible in a galley provided for them by the King of Armenia, accompanied by an ambassador from him to the new pontiff. How different their circumstances now from those under which they commenced their journey thirty years before! Then, they were solitary and unknown adventurers, working their way, with great fatigue and danger, through the various provinces in their route; now, objects of interest to the highest powers—conveyed at the expense and under the protection of monarchy, and about to be the bearers of despatches from the great potentate of the western world to the mightiest monarch of the eastern.

They were received in the most distinguished manner by the new Pope; and new arrangements were made for their journey. Regular letters papal were prepared for them. Two ecclesiastics were appointed to accompany them —Father Nicholas and Father William — who were said to be men of great attainments in literature, science and theology. They received ample powers to found churches, ordain priests, consecrate bishops, and grant absolution for sins. They were intrusted, also, with many valuable presents for the grand khan.

The whole party, including attendants and servants, set out again for the north-eastern port of the Mediterranean, where they landed, and began once more their long journey across the continent. But the course of their affairs was not yet destined to run smooth. The preachers commissioned to accompany them soon found their courage and resolution unequal to the labors and dangers of the almost Herculean task before them. The wars and rumors of wars, and the commotions from which the political sky in those countries and ages was scarcely ever free, terrified them. The immense distance of their almost trackless way, and the sufferings and fatigues which they did not perhaps appreciate, until, by a little trial, they began to feel them, damped their ardor, and they concluded, very wisely, perhaps, to leave to the two brothers and the son, all the danger and all the glory of the enterprise. They delivered over to the merchants, therefore, the letters and presents which the Pope had intrusted to them, and putting themselves under the protection of a military escort, Father Nicholas and Father William made the best of their way home. Whatever curiosity the reader may feel in regard to the reception which they met with from the disappointed Pontiff must, however, remain, ungratified, as the original narrative is silent.

The Polo family went on. They soon crossed the frontiers of Armenia, and pressed on into the heart of the continent. Month after month they continued their journey, through deserts, across rivers, and over mountains. Winter set in, and blocked up their way with ice and snow, or impeded their progress by storms. When summer returned, they resumed their course again; and thus, after three years and a half, they began to draw near to the residence of the Emperor. Hearing of their approach, he sent out messengers, forty days' journey, to meet them: these messengers brought with them every supply for their wants, and ample means of comfort and protection. "By these means, and through the blessing of God," as Marco Polo devoutly expresses it, "they at length arrived in safety at he royal court."

They were "honorably and graciously received," as Marco goes on to say, "by the Grand Khan, in a full assembly of his principal officers. When they drew nigh to his person, they paid their respects by prostrating themselves upon the floor. He immediately commanded them to rise, and to relate to him the circumstances of their travels, with all that had taken place in their negotiation with his Holiness the Pope. To their narrative, which they gave in the regular order of events, and delivered in perspicuous language, he listened with attentive silence. The letters and presents from the Pope were then laid before him, and upon hearing the former read, he bestowed much commendation on the fidelity, the zeal, and the diligence of his ambassadors; and receiving with due reverence the oil from the holy sepulchre, gave directions that it should be preserved with religious care."

The third individual of the party, young Marco, now about twenty-two years of age, would, of course, soon attract the attention of his Majesty. The Emperor seemed to look upon him with peculiar favor; and it is remarkable that the interview, in this respect, as narrated by the travellers, corresponds almost precisely with a similar occurrence which took place five hundred years after, when an English ambassador and his secretary appeared in the presence of the Chinese Emperor, with a young son of the secretary in their train. In both cases, the youth attracted the special attention of the monarch. Marco Polo was received at once into his service; and as, according to his own statement, he entered with great ardor into the duties of his new station, he soon acquired, in a very great degree, the confidence and affection of his sovereign. His youth gave him a great advantage over his father and uncle. He could more easily learn the languages and adopt the customs which prevailed around him; and his European attainments fitted him to be, in many respects, highly useful.

Seventeen years the travellers continued in this country, in the service of the monarch. They had various adventures, travelling over all parts of the empire, and were intrusted, from time to time, with the management of important affairs. Marco himself was often despatched to remote portions of the country, and was frequently intrusted with civil and military power. He used often too to travel on his own private account, and thus had the opportunity of acquiring very extensive information in regard to the manners and customs, the government, institutions and laws of the eastern world.

From the British Critic.

RELIGIOUS STATE OF CHINA.

Mr. Gutzlaff, with the zeal and simplicity of an apostle, is the first Christian missionary that ever penetrated China with any plausible prospect of a permanent residence. Although extremely emaciated in body, and depressed in spirits from the loss of a beloved wife, such was his ardent resolve to make every possible attempt, that, "not knowing what should befall him," in the year 1831, he determined to enter the Celestial Empire. He has, after three voyages, found a welcome in the very centre of the country, and has every prospect of being the instrument of enkindling a spark of the light of life in the midst of a darkness that for so many centuries has been considered impervious. His narrative is told very unaffectedly. He is a man of no brilliancy,—no especial talent; and yet he has taken such mighty strides in God's service as to afford us another specimen of the great principle—"God hath chosen the things which are not, to bring to nought the things that are, that no flesh should glory in his presence." We would be among the first in doing honor to the stupendous achievements of Dr. Morrison, in his cultivation of the Chinese language, and the translation of the Scriptures and other holy writings. And we deprecate any effort which may be made, by some, to eclipse his long and laborious devotion to his work, by comparison with any more ostensible undertakings. But we think that this enterprising voyager is destined by God to use that lever which the Doctor has been the means of fabricating—to be the *first* to thrust it beneath the solid, inert, impassive mass of Chinese infidelity. Our limits prevent our giving many extracts from the interesting details of Mr. Gutzlaff's voyages. It will suffice for us to inform our readers that the natives of China, though sunk in the most abandoned profligacy, and what is even more difficult as an impediment to truth,—the most thoughtless self-complacency,—are far from being unpromising hearers of the Gospel. In proof of this, we shall only quote our author's description of his welcome at Shang-hae, the central part of China, during his third and last voyage.

"In the villages they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, 'To you is born a Saviour.' As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

"The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us full permission to do what we liked. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people to have nothing to do with the barbarians. Meanwhile, an imperial edict had arrived enjoining the officers to treat us with compassion, but not to supply us with rice or water. They acted up to the letter of these peremptory injunctions, but sent great quantities of live stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores."—*Gutzlaff's Voyages*, p. 306.

We know no more instructive recreation than for a Christian mind to read through the above volumes. What can be more consonant with religious feeling, than in imagination, to stand at the base of Mount Ararat, and, with a pleasingly delusive fancy, eye that peak which first arrested the diluvian ark?—to traverse the glaciers and the snows—to linger among the valleys and the hills, over which the sons of Noah bounded in the chase, or from which the patriarch himself gathered his vintage? What can be more calculated to realize the New Testament history than to survey and weep over the desolated Churches of the Apocalypse? And, to descend to later times, surely it is of highest import to watch the giant of the North, to know if his powers are moderated by the virtues of the Gospel; or to stand in amazement and awe, and yet hope, at millions of the largest empire beneath the sun,—who for centuries have been encompassed by a wall that has verily been a moral cordon, which true civilization, and benevolence, and Christianity could not pass; but wherein a breach, by means almost as unpromising as that used in the assault of Jericho,—has now been effected.

From the Knickerbocker.

AN HISTORICAL NOTICE OF COLUMBIA COLLEGE.

Among the public institutions in the city of New-York, there is, perhaps, none more interesting and valuable than Columbia College. As a seminary of sound, useful and elegant learning in every department of literature and science, it ranks second to no other in the Union; while from its local situation, and internal organization, it possesses advantages which, probably, are not enjoyed to the same extent, by any similar institution in the country.

To say nothing of the qualifications and merits of the Professors in this college,—which may safely be asserted to be at least equal to those of the Faculty of any other,—the circumstance of their discharging in person all the duties of instruction, without delegating or intrusting any part of them to *tutors*,—must of itself be productive of the most beneficial results, in regard both to the progress and conduct of the students. Another advantage held forth by this institution, is, the opportunity to parents residing in the city, of educating their sons under their own eyes, and retaining them under their own roofs,—without the hazard of estranging them from their families, and weaning them from their homes. This peculiarity not only secures to the parent the inspection and control of the religious and moral education of his child, but enables him, by occasional interpositions of his authority, to aid most essentially, the really *parental* discipline of the college. It moreover exempts the professors from the anxious and perplexing duties of domestic detail, and police, incident to an establishment within whose walls the students as well as the faculty reside,—and thereby enables the latter to devote their time and attention more exclusively, to the business of instruction, and to direct the discipline of the college almost entirely to that object.

As the Knickerbocker Magazine numbers among its readers many of the graduates of this venerable institution, it has been thought that a brief retrospect of some of the principal events which mark its history, together with a summary view of its present condition, would be gratifying to them, and at the same time, acceptable, as well as useful, to the public at large.*

It appears from the records of Trinity Church, in this city, that as far back as the year 1703, its rector and wardens were directed to wait on Lord Cornbury, then governor of the province, 'to know what part of the *King's Farm*, then vested in the Church, had been intended for the college, which he designed to have built.' No steps, however, were taken, for many years, toward the execution of that design,—and it was not till after the establishment of a university in Philadelphia, that a number of gentlemen in New-York, animated by the example of their neighbors, undertook to found a college in the latter city. Early in the year 1753, an act of Assembly was obtained, appointing James Delancey and others, of different religious denominations, trustees for carrying their design into execution, and providing for a fund by a succession of lotteries.

In the year 1754, these trustees chose Dr. Samuel Johnson of Connecticut, to be president of the intended college; but he would not absolutely accept the office, until the charter had been obtained from the Crown. He removed, however, to New-York, and in July of that year, commenced the instruction of a class, consisting of ten students, in the vestry room of Trinity Church.

On the 31st of October, of the same year, the royal charter was granted; and from that time the existence of the college is properly to be dated. This charter sets forth, among other things, that divers sums of money had been raised by lottery, and appropriated for the founding of a college, and that the rector and inhabitants of the city of New-York, in communion with the Church of England, had set apart a parcel of ground on the west side of Broadway, and had declared themselves ready and desirous to convey the said land in fee for the use of a college, to be established upon the terms mentioned in their declaration,—and it therefore *ordains*, that the college shall be known by the name of King's College, and shall be for the instruction and education of youth, in the learned languages, and liberal arts and sciences, and that in consideration of the grant to be made by Trinity Church, the president of the college shall always be a member of the Church of England. The governors of the college, named in the charter, were the Archbishop of Canterbury, and the first Lord Commissioner for trade and plantations, both empowered to act by proxies; the Governor, Lieutenant Governor, the Judges of the Supreme Court, the Secretary, the Attorney General, the President of the Council, the Speaker of the House of Assembly, and the Treasurer of the Province, the Mayor of the city of New-York, the Rector of Trinity Church, the Senior Pastor of the Dutch Church, the Pastor of the Lutheran Church, and the President of the College, together with twenty-four of the principal persons of the city and province,—and the style of their incorporation, was declared to be 'The Governors of the College of the Province of New-York, in the City of New-York.'

The governors were empowered to make such laws and ordinances for the regulation of the college, as they should think best, so that they were not repugnant to the laws of England, nor to those of the province of New-York, and did not exclude any person of any religious denomination whatever, from equal liberty and advantage of education, or from any degrees, liberties, privileges, benefits, or immunities of the college, on account of his particular tenets in matters of religion. It was also ordained, that there should be public morning and evening service in the college, according to the liturgy of the Church of England, or a collection of prayers drawn from the liturgy, with a particular collect for the college,—and the Rev. Samuel Johnson, D. D., was named in the charter as the first President.† The grant of land, above alluded to, was executed by Trinity Church, the release therefor expressing it to be made for the purpose of encouraging and promoting the founding, erecting, and establishing a college, in the province of New-York, for the education and instruction of youth in the liberal arts and sciences,—and it contains provisions with respect to the president and the prayers to be used in the college, similar to those contained in the charter.

The governors of the new college held their first meeting on the 7th of May, 1755, and its funds were subsequently augmented by the voluntary contributions of the founders, named in the charter, and of a number of other individuals, among whom the honorable Joseph Murray deserves to be particularly mentioned. This gentleman, who was an eminent lawyer of this city, and a member of the legislative council of the province, devised to the college nearly the whole of his estate, amounting to about twenty-five thousand dollars, which was expended chiefly, in the erection of suitable buildings for the institution. It was not however until May, of the year 1760,‡ that the college buildings began to be occupied, and, notwithstanding all the exertions of its friends, the funds of the institution were by no means adequate to its wants. Addresses were drawn up, and forwarded to the English universities, and other public societies, and to individuals abroad, eminent for their rank and station,—soliciting their aid. The success of this appeal does not appear; but toward the end of the year 1762, the Reverend Myles Cooper, A. M. and Fellow of Queen's College, in the University of Oxford, was elected a Fellow of King's College New-York, Professor of Moral Philosophy therein, and assistant to the President. Soon after his appointment, a new plan of education, remarkable for the extent and variety of the classical studies which it enjoined, was adopted, and new laws were passed for the government of the institution.

* The writer has been materially aided, by an Address delivered in May, 1828, before the association of the Alumni of Columbia College, at their first anniversary celebration, by Clement C Moore, Esq. LL. D., one of the most distinguished of their number,—a trustee of the college, and professor of the Oriental Languages in the General Theological Seminary of the Protestant Episcopal Church, to which institution he presented the grounds occupied by the Seminary, and renders his services gratuitously.

† The first instructers under the charter, were, besides the president, his son, William Samuel Johnson, A. M., of Yale College, and Leonard Cutting, A. B., of Pembroke College, Oxford, as *Tutors*.

‡ In the meantime, Daniel Treadwell, A. M., of Harvard, and Robert Harper, A. M., of Glasgow, had been successively appointed to the Professorship of Mathematics and Natural Philosophy.

(*To be continued.*)

Extract from Dr. Wainwright's Election Sermon.

BENEFICIAL RESULTS OF THE UNEQUAL DISTRIBUTION OF PROPERTY.

"It has been contended by* one of the ablest and certainly the most eloquent of the advocates of the levelling system, that if all conditions of men should be reduced to an equality, the great incitements and opportunities to commit crimes would be cut off. There would be no fraud, theft, injustice, violence or avarice, when all men possessed the same proportion of the comforts and conveniences of life. Now this statement we believe to be utterly fallacious, and we reply to it that there could not possibly be a state of society where there existed no perceptible difference between men as to their possessions. The field of one would be a little more fertile or a little better watered, the cave or hut of another would be more commodious or better situated, another would possess newer or better implements of husbandry or the chase, than his neighbor. Or if in these respects they could by any possibility be made and kept exactly alike, they must inevitably differ in other particulars not less essential to happiness—one would be healthier, handsomer, stronger, or blessed with a more numerous and promising offspring than his neighbor. Now while the nature of man remains what it is, these circumstances would furnish abundant occasions for the development of its evil propensities. Theft, fraud or envying, are the same intrinsically and produce the same evil effects upon the moral constitution, whether excited by great or small things. To accomplish the good anticipated, the change must be produced in the individual minds and consciences of men, no human power can so alter their external state as to effect it. Besides, granting that it would follow as a result from the levelling system, that occasions for crime would be lessened, is it not obvious that at the same time the opportunities for the cultivation and display of the noblest virtues that adorn our nature would be cut off? What could we know of integrity, perseverance, industry, generosity, beneficence, humility, patience, self-denial? That adversity is the school of virtue, has been the favorite maxim of the wisest and best even of the heathen philosophers. And it is a fact that all those great writers who have treated of the subject of virtue, discussed the nature and obligations of duty, and unfolded the moral and intellectual capabilities of our nature, have lived in ages and in countries, where distinctions in the outward condition of men, and the painful consequences that follow them, have been most marked. Indeed this state of society has furnished them with the means of observation, and has suggested to them the great principles of morals, and exhibited to them these principles in action for their delineation. Were the circumstances of men equalized, their intellectual and moral faculties would become feeble and sluggish, and the state of the moral world would be analagous to that of our physical earth, were the whole reduced to one unvaried plain. The whole atmosphere then being one dense, unwholesome vapor, the whole land, one dead and dreary level, the whole ocean, one waveless and stagnant pool, our world would be fit only for those huge misshapen creatures, the next remove from senseless matter, such as geologists have discovered, and such as existed ere the Almighty Architect broke up the fountains of the great deep, and caused the mountains and hills to pierce the skies and condense the vapors for refreshing showers, the healthful winds to blow about them, the joyous rivers to pour down from their summits, carrying verdure and fruitfulness to the humble valleys beneath, and thus rendering it capable of supporting active life in varied and countless forms of beauty and utility to man."

* Rousseau.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS STILL.

"Old wounds need vinegar as well as oil."
New England Memorial, p. 197.

"THERE are themes on which the truth, if told, is extremely unpleasant, especially to all such as are indisposed to hear and admit it." This is the sign armorial with which Mr. T. T. Waterman enters the lists against Episcopacy, determined to tilt it down, and ready to "bear the reproach and give glory to GOD," if he may sunder "even the least stran in that rope of death," by which (to help him out in his most hangman-like figure) this murderous species of religion is laboring to throttle Christianity. We trust he will not prove recreant to his escutcheon, but will bear, as unflinchingly as may be, attempts at truth-telling on our own side of the question. We will certainly avoid strangling him, if possible, but should we contrive a gentle gag, hope he will endure with equanimity an infliction of his own inviting.

Mr. T. T. cannot get beyond the page of a duodecimo pamphlet, before a taunt at the Church of England is blurted out, in the following unpresumptuous phraseology,—"If ever the friends of purity and freedom in Church or State needed light, they need it at this day." Duly commiserating the poor Egyptians, immersed in Cimmerian darkness, and sympathizing with this favored youth of Goshen, basking in most radiant moral sunshine, we give a hearty response to his oracular annunciation. Yes, we do believe that light, that much light is needed, and too, if ever, "at this day," when among the magnates of the land, the tale of Puritan troubles and Puritan expatriation is often unknown and unguessed, or if known, carefully laid up among those *arcana* of state, which recoil quicker than the sensitive plant from rude manipulation. Mr. Editor, why may not yourself be quoted as a fair specimen of a want of information on this subject, even among those who would *wish* to know all that could be said about it, in connexion with Churchmen? You imagined that there was "poetry" in the romance of pilgrimage to New-England, which a former paper of mine humbled into rather sorry prose. There are not a few in your situation, and very honestly, for the simple reason that materials to make out *audi alteram partem* have been left uncollected, or have been carefully abducted from too curious eyes. Let a man ask, where he shall find any thing by way of antidote to the long, and the every-year lengthened story of Puritan vicissitudes and afflictions, and he will learn, with astonishment, that the object of his search retreats before him like the fabled cup of Tantalus. Neal's History of the Puritans, with a retinue of publications in its train, long and blazing as a comet's tail, would furnish him with "a schooner full" of matter on one side; while on the other he must hunt painfully to get enough to fill "a clam-shell." He might roam over hill and through dale till exhausted, and never get a per centage of an answer to the question, What sort of a book is Walton's Sufferings of the Clergy, or Gauden's Tears of the Church of England? The works of Dr. Grey and Bishop Maddox, in reply to Neal, are scarcer than *cycni nigri*. But a single copy is all your correspondent has seen among tens of thousands of volumes, and that, he was told, was more expensive than any work ever imported by the owner—a scholar who has long dealt in the curious and precious volumes of ecclesiastical history and theology. Bishop Warburton's notes upon Neal, written when he was likely to be sharp-set, (as we say,) i. e. while eating his breakfast, and by a hand which could as easily carve an adversary as slice a toast, are to be found only, I believe, in his entire works, the latest edition of which (some 20 years old) is in 12 vols. 8vo., and of course of very unfrequent occurrence.

Where in *this* country is a work with which to combat the thickening and concentrating appeals of champions of the Puritans, let one of our clergy ask, and the meagreness of the answers he will obtain, if he get any at all, must soon make him grieve and wonder. He might dig for gold with about as much hope, in multitudes of places, as to search for the defence of our Church, by Jeremiah Learning, or the copy of Leslie on Episcopacy, reprinted by honest and zealous John Checkley, for which, (alas, poor Yorick!) in this, as T. T. calls it, "asylum of the oppressed," where "the friends of purity and freedom" are revelling in "endeared privileges and blood-bought freedom, he was (only 110 years ago!!) arraigned before a court OF JUSTICE, amerced in a heavy fine, and bound with two sureties, in a good round sum, *to keep the peace*: and this, and all this, just beneath the droppings of that sanctuary of liberty, Faneuil Hall, Boston!!! Among modern tracts or essays, on the subject of a Churchman's defence against Puritan calumnies, the writer knows scarcely any thing, beyond an incidental remark, save two able and learned papers by the Rev. Dr. Jarvis, written while he was Rector of St. Paul's Church, Boston, and published in the second volume of the Gospel Advocate at pp. 57 and 79. To him, these papers have been of more service than any thing within a short compass, and he hopes they may some day or other be thought worthy of a reprint. They were elicited by Mr. Webster's celebrated Plymouth Discourse, and were said to have so far surprised that distinguished orator, as to draw from him the memorable concession, that had he known the *whole* testimony he would not have argued the case.

So much by way of pre-libation. Let us now enter more into detail, and in order to have a fair view of the matter, commence with the opening of the Puritan drama in the time of James I. Your readers must never forget what Daniel Neal and the chosen spirits of his "holy alliance" would never tell them, under a solicitation short of the tight squeezings of the Inquisition, that the Puritans were any thing but a homogeneous body. These patterns of sanctity, as some of them were by easily-persuaded judgments estimated, did not all bear their faculties with equal meekness. There were among them, (this touches the very core of the matter, Mr. Editor,) as among sundry politicians of our own day, "whom politeness forbids me to mention," both *whole-figure* and *half figure* men:—some who went "the entire animal," and some whose *oesophagi* were of too scanty calibre:—some who wanted nothing but the unsparing demolition of the Church from turret to foundation-stone, like a Dissenter of our own times: (see British Critic, Jan. 1834, p. 177, &c.:) and some, who would have been well content with every thing else, in the great ecclesiastical edifice, could they have been "decently habited" therein, after the counsel of their own will, and been led with gentleness, not because, like Israel, they were stiff-necked, but a little stiff-kneed:—had a slight touch of that anti-episcopal rheumatism, which abhors genuflections. Now it may be shown, to the full and long satisfaction of any candid and good-natured man, (Dr. Jarvis has wrought out a Q. E. D. for all such,) that the government of Great Britain were by no means parsimonious in their tender mercies to the latter class of these would-be reformers. For they were not (be it always remembered) positive dissenters or disorganizers: terms unhappily, as the history of *their* times, if not of *ours* shows, quite often synonimous. They were not out of the pale of the Church, and among her open and uncompromising opposers. No: bishops, priests, and deacons,—not a few trust-worthy believers in the three apostolical orders were numbered upon their muster roll. Not to particularize too extensively:—Hooper, Bishop of Gloucester, who poured out his soul unto death amid the fires of martyrdom, for the cause of Protestantism, was one of them. Hooper had been on the continent; and as man, like the chameleon, often takes his color from that with which he comes in contact, he had got a little tinctured with a Genevan taste, for anti-papal simplicity. He protested against the use of Episcopal robes, when about to be consecrated, though he seems not to have had a scruple about the Episcopal office. Possibly, he was a little proud of a plain dress, as Plato told Diogenes he was of his rags, for sure I am, I have seen as thorough and cankering a pride beneath a lowly garb as beneath the most dashy paraphernalia. Indeed, as a shrewd writer says, Satan himself regards as his darling sin, "the pride which apes humility." However, be the matter in Hooper's case as it might, the King (aye, the king's majesty himself) wrote to the bishops to respect his scruples. Fortunately, the bishops induced him by fair argument and friendly appeals to wear the habiliments, to which some imagined popery would cleave like the small-pox—at least to wear them *on public occasions*. His Lordship acted at other times as suited his own fancy. Old Miles Coverdale, when he was summoned to officiate at the consecration of Parker, (the man to whom the Romanists attach their favorite parable about the Nag's Head tavern,) shrunk from Episcopal drapery, having caught at Geneva the same sensitiveness which afflicted the epidermis of his Right Rev. brother. Well; he was allowed to officiate in something like a Calvinistic gown.

And this was "envy, hatred, malice and all uncharitableness!" But I will not dwell upon a point which such cases conspire to illustrate. These are quite sufficient, especially when associated with a communication such as that of Sir Francis Walsingham, which Dr. Jarvis has most appositely quoted from Burnet's Reformation, vol. ii., to well warrant the Doctor in his conclusion, "that with regard to the moderate party of the Puritans there was the greatest disposition in the rulers of the Church to exercise indulgence." (Gospel Adv., vol. ii. pp. 62, 63.) If any thing were then wanting, it is supplied by a fact he next adduces, Queen Elizabeth's offer (half papist, as I have little doubt she was) to acquiesce in an omission of the three superlatively dismal matters, viz. kneeling at the communion, wearing the surplice, and the sign of the cross in baptism, *provided* there were due conformity in things not quite so tremendously insufferable. Yes, even old Queen Bess was most marvellously conciliatory, though her veins were filled with hot Tudor blood, and though with other ladies, she might have been expected to be a little particular, as to attitudes and dresses. Or, if such a fact needed to be made *teres atque rotundus*, nothing more assuredly could be necessary than the proposition of Lord Burleigh, that if the Puritans did not like the Church liturgy, they should agree among themselves upon one they *could* like; (Fuller's Church Hist., lib. x. 178;) or the liberal concessions of Charles II. just preceding the Savoy Conference. (Short's Hist. Church of England, ii. 230, 31.)

In view of such evidence, a man must be voracious in appetite, and fastidious in digestion, beyond all reasonable dyspeptic liberty, if he could still persist in demanding proof that the government of Great Britain were mild, lenient and courteous toward all who were moderate and gentlemanly in their objections, and modest and considerate in their petitions for reform. That they treated an unknown and hirsute generation, who would have handled them and their institutions with "the paw of the lion and the paw of the bear" with less amenity, may possibly not be one of the world's seven wonders. This paper will be closed with a brief exhibition of the effects which followed even unrequested clemency, and of the hopes which could be gleaned from further and fuller conciliation.

What, for example, was the reply to Elizabeth's free tender of compromise, respecting the three points which were as obnoxious to them as the three heads of Cerberus to an ancient Pagan? With a tact at identification and interpretation peculiarly their own, the stauncher Puritans appropriated to themselves the situation of GOD's covenant people, and forthwith adopted their language to Pharaoh, "There shall not a hoof be left behind." The delicacy of such a response must of course have made its due impression on skins which needed any thing short of a cowhide to awaken their sensibility.

What state of things did Burleigh's astute proposal bring to light? Why, to liturgy-making they went, with characteristic vehemence. It seems, the wary statesman had asked them if they wanted to annihilate the Church liturgy. Oh no: they only wanted the old one remodelled. Well, their favorite model, chiselled with due deference after the Geneva pattern, made its appearance. This was the bantling of their first *classis*. Their second *classis* were displeased with it to such a merciless extent, that they altered it IN SIX HUNDRED PARTICULARS! The third *classis* protested against this, and declared war against it. The fourth *classis* were not easier to please than their predecessors—asserted their own fancies, and fought for them *pugnis et calcibus*. And what then did Lord Burleigh do? Did he cast their dissensions into their teeth, and bestow merited commendations on their abundant stock of positive and negative electricity? Not quite; sad aristocrat, and probably unlovely High-Churchman as he was, he merely says, with the bland tone of a true *gentle*-man, 'Good Sirs, when you can agree among yourselves, the Court will listen to you: till you can learn your own minds, pray let us enjoy our present mode of worship in quietness and peace.'

And what benefit, lastly, flowed from the concessions of King Charles? The four months which were allowed for the Savoy Conference debates were wasted to no purpose. Of the Coryphæus of the Puritans, (Richard Baxter,) says Mr. Short, in his candid and accurate "Sketch" of English Ecclesiastical History, "he earnestly desired peace, but it was only on his own terms, and he would concede nothing to his opponents." (Short, vol. ii. 249.) And then, after admiring Baxter's "heroic temper," and admitting that he would have been for the cause of his espousal "a willing martyr," he utters the following sagacious observation, showing how carefully he has investigated the history of martyrs, and marked that sin which "so easily beset" them, even in primitive times:—"But Baxter never once thought of sacrificing in the cause of CHRIST that which a good man values most highly of any thing in this world, the good opinion of his own party and the admiration of his friends. Had he yielded *all that in his conscience he could yield*, the more violent members of his party would perhaps have counted him a traitor to their cause, but the peace of the Church of England would probably have been promoted, and the service of real religion have been advanced." (Vol. ii. 250, 51.) So then, Baxter could go to the stake without a murmur, or with self-sustaining joy; but his ambition, (alas, for the plague-spot in the dispositions of the best!) his ambition he could not relinquish!

One thing more, and *this* lesson will be ended. We have seen *how* the authorities of England talked with Puritans: let us compare a few specimens more of Puritan *curiosa felicitas* with the style of lordlings, monarchs and queens. Dr. Jarvis has preserved some precious specimens, which are deserving of as prominent a place in the cabinet, as a relic of the Parthenon or the capitol. The conforming clergy they cognominated "petty popes, popelings, antichrists, dumb dogs, idle drones." Bishops, in their classical nomenclature, were "bawds to all kinds of sinners." They were also "presumptuous, paltry, pestilent, usurpers"—"cogging and cozening knaves:" they would "lie like dogs," and were "monstrous ungodly wretches, that to maintain their own outrageous proceedings mingle heaven and earth together." The Archbishop of Canterbury was "a very anti-christian beast, a most vile and cursed tyrant." Oh, Mr. Editor, this is enough, I doubt not—enough to nauseate any pure and liberal mind, be its principles as stiffly anti-episcopal as they may. Yet, be assured, it is a meagre, a very meagre tithe of the scum which might be gathered. It will be hard to believe that such language was not associated with kindred actions. It was perhaps outstripped by the brutal violence, and relentless, shameless cunning, of such as spit such harpy-like impurity from their foul and fetid lips. Yes, clergymen were mobbed, and dragged, even out of churches, because robed in surplices. The sacred symbols of the communion were stripped off from altars, about to be surrounded by peaceable and pious participants. "Presbyteries," says Dr. Jarvis, "were formed in every part of the kingdom; disaffected lecturers and tutors obtained entrance into the universities, to corrupt the students; and itinerant preachers went through the country, to prejudice the minds of the people against the liturgy conforming ministers and bishops." To crown the climax, and without naming a hundred intervening steps, they avowedly maintained that "the Church of England (as it standeth now by law established) professeth not a true CHRIST, nor a true religion, that it hath no ministers indeed, nor sacraments indeed;" [Oh! remember this, ye who abuse Churchmen for speaking of an invalid ministry and sacraments!] and "that the presbytery and eldership may for some causes, after admonition, (if there ensue no cause of reformation,) excommunicate the Queen." And such men must be treated with all the tenderness with which a nurse cherisheth her children, their noisome abuse be unreplied to, their savage blows be unparried, and the Church meekly submit to be ridden with an incubus which would end in nothing but her death? Ah! had the tables been reversed, had Churchman been Puritan and Puritan Churchman, what had the page of history, (now deemed dark enough,) what had it been!

Feb. 18, 1835.

For the Churchman.

"AND WHAT SHALL WE DO?"

THIS question, originally proposed by different classes of individuals to John the Baptist, was on Sunday evening put to a large number of the young men of the Episcopal Church in New-York, assembled at Christ Church. The object of the eloquent and persuasive preacher was not so much to answer the question, as to lead his audience to make a personal application of it to themselves. His method of effecting this object was by laying down the broad proposition, that "it is the duty of every one to do something in the cause of religion." And that this duty is the natural result of Christian love, he showed, secondly, "that an impulse to action is the impulse of every new-born soul." Having satisfactorily proved these two points, he enforced them more particularly upon his audience in a third proposition,—"every particular class of men has a particular sphere of duty."

Having thus proposed the question, and fastened it on the minds of his hearers by a discussion that elicited the three great truths above mentioned, the preacher, after a pathetic appeal for exertion on their part, left it to the enlightened judgment of his audience to adopt their own particular sphere of duty. This he could do with greater safety, since it had been previously decided by the young men of the Episcopal Church in New-York, that they would unite their efforts in the formation of an Education and Missionary Society.

The spirit that had been before manifested cannot but be inflamed to greater zeal and activity by the clear and powerful presentation of Christian truths made before the Society on that occasion. The numerous audience then present is an earnest of this. Heretofore the plans of Christian benevolence originated in the Episcopal Church have received a damper from their not being countenanced by a majority of her members. They have been willing to contribute their portion when called upon; but at the same time there has been a sort of indifference to the public meetings of our societies, which has operated as a check upon the zeal of our people. Instead of putting the question, "And what shall *we* do?" we have been content to satisfy our consciences by asking, "What good will our *presence* do?" and that too not with a desire of knowing, but as an excuse for inaction. This disposition however is wearing away, and the better attendance bestowed on our public meetings gives a hope, that the Church is to arise in her native strength, and concentrate her energies on the great work of evangelizing the world.

As one of the subsidiary instruments in this grand undertaking, it is hoped that the manifestation of public sentiment, combined with the persuasive enforcement of the question, "What shall we do?" will give new zeal to the Managers of the Young Men's Education and Missionary Society, and lead them to revolve it seriously in their minds. All depends upon the exertions of this Board. If active in their respective congregations, and in making individual applications—if punctual in attending the regular meetings, and putting their measures in execution, they may call out and concentrate the talents and means of the young men of New-York, belonging to the Episcopal Church, and that too with an energy, that will make an impression on the age, and powerfully advance the rising glory of their beloved Church. A LISTENER.

New-York, February 16th.

For the Churchman.

INTERESTING FACTS FROM PAGAN LANDS.

MR. EDITOR.—I have read the Churchman more regularly and thoroughly from its commencement than any other paper. If I have any fault to find with its contents in general, it is this, that there is not enough of intelligence respecting the spread of the Gospel in heathen lands, to supply the alarming wants of Episcopalians in this respect. Will it be taken kindly, Mr. Editor, if I suggest that the want of such information as might properly be conveyed through the Churchman, is among the most prominent reasons why Episcopalians have not been more conspicuous for their efforts in the cause of "Foreign Missions?"

These remarks are not made in a spirit of censure. Every part of the excellent editorial matter of last week is justly appreciated by one who only regrets that he has not the privilege of thanking the Editor for a *special* "endeavor to please" the advocates of Foreign Missions, in the insertion of the extracts from the report of Mr. Andrews, Missionary at Lahaina. To one, at least, of those who regard the poor benighted Heathen as the *strongest* claimants upon the benevolence of Christians, the facts there stated were not only interesting but pleasing. They were pleasing on account of the effect which they are, in the humble opinion of your correspondent, most likely to produce. Is it possible, Mr. Editor, that your remarks concerning the report were intended to awaken apprehensions with regard to the prospect of success in the Sandwich Islands? I shall read some portions, perhaps the whole, of the extracts at my next monthly Missionary meeting, for a very different purpose,—to renew the zeal, and increase the efforts of the friends of Foreign Missions, few though they be, among my people. And happy indeed shall I be, with many other readers of the Churchman, if no worse 'obsta'cles to the 'beginnings' of Missionary effort in the Church find their way into its columns. True it is, as I humbly trust, that there is not among Episcopalians a wish to 'restrain a spirit of benevolence,' however expansive or comprehensive. But that their reluctance to make greater efforts for planting and sustaining Missions among the Heathen, 'originates in no inadequate estimate of the magnitude of the Missionary enterprise, is a position not quite so clear. This may appear from a brief view of the facts stated by Mr. Andrews, certainly the most competent witness we could have.

What, then, are these facts? First, that faithful monitors, of whom more are needed, cannot *yet* be obtained from among the natives. What inference does this fact suggest, but that more Missionaries, well fitted for monitors, should go from Christian countries? Another fact is, that they make very slow progress in reading. Who would expect our children or ignorant grown people to become proficients in reading by one hour's instruction, two or three times in a week? Surely nothing is so much needed to secure the fruits already beginning to appear, as more suitable laborers. And if the poor benighted pagans of Lahaina did not comprehend at once a question to which many a child in our Sunday schools would never have made so ready a reply as that of the Sandwich islander; yet who would desire better evidence of the eagerness of attention with which they listen to preaching, than we have in the hearer at Kainpale.

The 'pleasing specimen of memory, reflection,' &c. which Mr. Andrews has given, so completely neutralizes his former sweeping assertion that in general they get no ideas in reading, that it has seemed to me well worthy of being ascertained, for the satisfaction of the friends of Foreign Missions, what were the views of Mr. Andrews concerning the expediency of his remaining at the head of the high school at Lahaina, while he was writing his report? If he was satisfied with the progress of the school, and confident of success in the evangelization of the natives; that fact, once known, would do away the ill effect of his present remarks. If he was dissatisfied with his employment, the knowledge of that fact would contribute much to the same end.

Without any desire to furnish statements counter to those given in the extract you have published, and gratified with the reflection, that such facts published in the Churchman, and perused by its readers, will not impede the progress of the Redeemer's kingdom, I am, Mr. Editor, yours, &c. DIACONUS.

For the Churchman.

CHRIST CHURCH, WILTON, SOUTH-CAROLINA.

IT will, without doubt, be gratifying to the Southern readers of the Churchman to learn that an Episcopal Church at Wilton, is now in the course of erection. It originated with a few pious and zealous Episcopalians, who by the success which has smiled upon their well-directed exertions, must feel the liveliest gratitude and joy. The corner-stone was laid the 28th January, by the Rector of Trinity Church, Edisto, after suitable devotional exercises from the Liturgy, were performed by that ardent friend and advocate of "Evangelic Truth and Apostolic Order," the Rev. Dr. Gadsden, Rector of St. Philip's Church, Charleston. The singing of the 25th Hymn, in which a large and interested assembly, composed of both master and servant, the young and the old, united with great animation,—and the depositing two tablets,—the lower one having for its inscription, "*Christ Church, Wilton, Protestant Episcopal Church, S. C.,* 1835, *laid by Rev. Charles E. Leverett*;" the upper, "*Lewis Morris, John La Roche, Micah Jenkins, Vestrymen: John H. Wilson, William Brisbane, Wardens: Joseph W. Faber, Henry F. Faber, Micah Jenkins, Building Committee*,"—were followed by an Address adapted to the very solemn and interesting occasion, by the Rev. C. E. Leverett, and by remarks from the Rev. Dr. Gadsden, chiefly concerning the history of the Church in this once flourishing town.

The day was singularly fine—in every respect a delightful summer's day—and the pleasure which beamed from the countenances of the individuals assembled, will not soon be forgotten. In the joy pervading the hearts of this small, but strong band of brethren—*animis, opibusque parati*—even the birds seemed to share, and, from the venerable woods which almost enclose the spot, sent forth their continuous strains of harmony. A more beautiful site could not have well been chosen. The river coursing along at a short distance, enhances the loveliness of the place. "A calm and holy influence seems to breathe around." Indeed, the whole strongly reminds us of those touchingly simple lines of the Christian poet,—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who worship Thee."

To the zealous Churchmen,—and Churchmen they are, walking steadily "in the old paths and good ways,"—who have engaged in this important work, and have pledged themselves to its completion, no measured approbation belongs. May they, who have so devotedly given themselves to the building of a habitation for the Almighty Saviour, JESUS CHRIST, whose promise is, that "against his Church, the gates of hell never shall prevail,"—be allowed, in his unbounded mercy, to feel—and in its best sense—that invaluable truth, "Them that honor me, I will honor, saith the LORD!" C. E. L.

For the Churchman.

NOTITIA LITERARIA.

———"fair latyne tong,
So full of fruyte, and rethorikly pykite."
K. James I. of Scotland.

LATIN is emphatically the language of the learned: without it no man can truly be called a scholar; for until he has perused again and again the fine old models of Greece and Rome,—until he has learned the wisdom they contain, has admired the elegance with which they are clothed, and, if possible, has caught the spirit with which they are animated, no man can claim any title to that enviable name. None, save the vulgar, can for a moment question this; for until we surpass the Iliad and the Æneid, they afford us the best models in this kind of composition,—"which who mislike, the fault is in their judgment, quite out of taste, and not in the swee food of sweetly uttered knowledge." Whence acquired Lord Bacon his elegant Latin style? Whence did Milton draw his classical purity, and taste refined so far beyond his age? From the treasures of ancient wisdom and wit. Lord Bacon was singularly erudite in classical literature; and Milton perused all the productions which are known under the name of Classics. They were the storehouses whence the old scholars drew witty thoughts, bold conceptions, and lofty ideas:—they formed a treasury of learning, filled with thoughts that could be expanded, ideas that could be improved, and reasoning that could be carried out and applied to other subjects;—and well might the scholar, on viewing his classic stores,

"Coëmptos undique nobiles
Libros,"

exclaim with equal elegance and fervor,

"Salvete aureoli mei libelli,
Meæ deliciæ, mei lepores!
Quam vos sæpe oculis juvat videre
Et tritos manibus tenere nostris!"

Besides the works of Attic elegance and Roman wit, what a vast field does modern Latin literature present! To the man of elegant learning, Politian, Buchanan, Erasmus, Melancthon, Petrarch, and Johnston,—and of British bards, Milton, Addison, and Gray, offer many a gem "in Latin circle set." To the theologian, the Saints, Martyrs, and Confessors, unfold in Latin their sacred stores.

But let me not be suspected, while applauding the writings of antiquity, the learning of past ages, of undervaluing the authors and the literature of the present day. Far from it: we too have Classics—Classics that may compete with the proudest efforts of Roman genius; and while a Scott and a Byron pour forth their lofty strains, we cannot justly complain of the degeneracy of the age, in this department, if in this alone. No!—in the words of Pliny, "Miror antiquos, non tamen, ut quidam, temporum nostrorum ingenia despicio."

Φιλαρχαιος.

Schenectady, 16th Feb.

P. S. These hasty remarks were suggested by an article in the last Churchman upon the subject of Polyglott Bibles. May that writer's plan be carried into effect! It will tend to keep alive the language and literature so peculiarly the scholar's, and will create an invaluable library for the clergy. Φ.

THE CHURCHMAN.

SATURDAY, FEBRUARY 28, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

CLERGY OF THE ESTABLISHMENT.

THE Romanists and their opponents in this country are united in one thing, and that is to vilify the clergy of the Established Church in Great Britain. The unfair and exaggerated statements of the correspondent of the New-York Observer are republished by the Catholic Herald, and by the religious press generally, while the more candid counter statements, which have been offered through the medium of the Churchman by one who has been himself a clergyman of the Establishment, are unnoticed. We doubt too whether the annexed testimony of two eminent dissenting clergymen, Dr. Cook and Dr. Pye Smith, will be thought worthy of republication by any journal not of the Episcopal Church.

Dr. Cook, a Presbyterian, speaking of the clergy of the Church of Ireland, says:

"I know that within the boundaries of the land, from Carrickfergus to Cape Clear, there are not to be found men more deserving sympathy and confidence than are to be found among the men connected with the Established Church."

"Knowing the clergy of the Established Church as I do, I am fully persuaded there are not, amongst the Protestants of the world, more faithful or more efficient heralds of the truth of GOD, for the salvation of men."

And Dr. Pye Smith, an Independent of distinguished learning and piety, in a recent sermon, entitled, "The Necessity of Religion to the Well-being of a Nation," pays to the English clergy the following merited eulogium.

"Those whom GOD honors let us delight to honor. I must profess my opinion that the increase of vital religion in the Established Church, within the last thirty or forty years, has been greater than among us. Even as far back as 1776, Mr. G. Burder owns, in his diary, that he had found abundantly more of the power of GOD with the evangelical clergymen. It will be naturally asked than with whom? Than with the Dissenting. (Memoir, p. 34.)"

The same sermon also contains the following candid and judicious observation in regard to the Establishment.

"The religious Establishment of our country has been for ages wrought into the connexions and habits of the nation. To break its manifold connexion with our civil institutes in any other way than by the gentle operation of conviction on the minds of its own members, would be venturing upon a dark, and, perhaps, very perilous course."

RELIGION IN IRELAND.

THE last number of the Church of Ireland Magazine contains a review of "A Journey throughout Ireland, during the Spring, Summer and Autumn of 1834, by Henry D. Inglis," from which we have made a few extracts that we think will be interesting to the reader. Mr. Inglis is known to the public as the author of 'Spain in 1830,' the 'Channel Islands,' the 'Tyrol' and other works. He is a whig in politics, and opposed to the Establishment, and, in theory, extremely liberal to the Roman Catholics. He comes into court, therefore, to use the expression of the reviewer, as an unwilling witness, and his testimony is of course the less liable to impeachment.

"The most numerous class of cases at most Irish assizes is that which is facetiously denominated *fair* murders; that is, homicides committed at fairs; and I do not know any means, by which so much insight is to be obtained into the character of the Irish peasantry, and into the condition of the country, and state of things among the lower classes of society, as by listening to these prosecutions for *fair* murders. There were many of these prosecutions at the Ennis assizes; and, although I had already heard much of the factions, into which the peasantry are divided, I had no conception of the extent of this evil, nor of the bitterness with which this spirit of faction is attended. However these factions may have originated, there is now no distinction among their adherents, excepting that which arises from the possession of a different name. The O'Sullivans are as distinct a people from the O'Neils, as the Dutch from the Belgians. The factions have chiefs, who possess authority. Regular agreements are made to have a battle; the time agreed upon is generally when a fair takes place; and at these fights there is regular marshalling and 'wheeling;' and as for its being a crime to break a 'boy's' head, such an idea never enters the brain of any one.

"The spirit of faction is brought into court by almost every witness in these prosecutions. I saw a witness, a woman, brought in support of the prosecution for a homicide committed on some cousin—who, on being desired to identify the prisoners, and the court-keeper's long rod being put into her hand, that she might point them out, struck each of them a smart blow on the head. As for finding out the truth, by the mere evidence of the witnesses, it is generally impossible. Almost all worth knowing is elicited on the cross-examination; and it is always by the appearance and manner of the witness, more than by his words, that the truth is to be gathered."

"I am sorry to be obliged, in this place, to record a fact, to which I could not have given credit on any evidence less conclusive than that of my own eyes. The Roman Catholic chapel is newly erected, and is yet unfinished; and I was told that the anxiety to obtain funds for its completion, gave rise to the enaction of some curious scenes at the door. I went there about ten o'clock; and I certainly did witness a scene of a most singular kind. The gates were shut, and four men stood by. One had a silver salver, to receive the larger contributions: two were provided with wooden ladles, for the copper offerings: and these they shook in the ears of every one who approached: and one man, the priest, stood just within the gate, armed with a shillelah. *No one was admitted who did not contribute!* I saw a man attempt to pass without contributing; and I saw the priest push and buffet the man, and at length strike him several times with his stick, and knock his hat off his head! This is no matter of hearsay; I saw it: and I saw from thirty to forty persons kneeling outside of the gate, on the high road—poor persons, who had not a half-penny to spare. To be more and more sure that this was the cause of their remaining without, I gave some halfpence amongst them, and saw them admitted."

"The influence of the Catholic priesthood in this neighborhood is great; but from all that I could learn, and from conversations I have myself held with the lower classes, I have some reason to think it is on the decline. An instance occurred only a few days before I left Tipperary, in which a Catholic priest, who attempted to interfere in a fight, was set upon by both parties, and treated with very little reverence."

"I was happy to find the Protestant clergy of this part of Ireland greatly respected; and this respect is evinced in singular ways. From time to time, considerable emigration has taken place from this part of Ireland to America; and it is not unusual for remittances to be sent home from the colonies, by those who have emigrated, for the use of their poor relatives. Now, it is a curious fact, and a fact that consists with my knowledge, that Catholic emigrants send their remittances to the care, not of the Catholic priest, but of the Protestant clergyman, to be distributed by him among those pointed out. The same respect for, and reliance on, the Protestant clergyman, is evinced in other ways. It is not at all unusual for Catholics, possessed of a little money, to leave the Protestant clergyman their executor, in preference to their own priest, or to any other individual."

"No regular bookseller's shop is to be found in this town,* containing between 30,000 and 40,000 inhabitants; there are shops, indeed, where books may be ordered, and where some books may be purchased; but the demand is not sufficient to support a shop which sells books solely. I need scarcely say, that the town contains no public or circulating library."

The reviewer observes:

"But he says that in Ulster even the Roman Catholics are in a better condition than their brethren in the South; and this, he says, is owing to their having more employment and better wages; and there he stops. But he should carry on causation farther—and we say that the Roman Catholics are better off, not because of their religion, but in spite of it, because they dare not, and cannot, go on with the pranks which they play in Munster; and because the priest, in the face of watchful Protestantism, cannot operate on the minds of his flock, in the way that the Father Pats and the Father Toms do in places where Popery can run riot. Therefore it is that we not only see a different character in the Romish people, but also in the priests and bishops."

* Galway.

RELIGIOUS DISCUSSIONS.

BISHOP KENRICK, of the Roman Catholic Church in Philadelphia, has published a notice in the daily papers, dissuading his people from attending the discussions which are publicly held, with regard to the peculiar tenets of the Church of Rome. We are glad of it, and think Bishop Kenrick's course in this particular, calculated to secure for him the respect of the more dispassionate and intelligent portion of the community. We regret sincerely the increase of Romanism, and will cheerfully second every judicious attempt to disseminate truth as a means either of eradicating its errors, or of rendering its developments in this country more favorable to the spirit of civil and religious liberty than it has ever been in the old country. But no one, not utterly destitute of a knowledge of human nature, will suppose for a moment, that these public discussions can answer any other purpose than to inflame the passions of both parties, without enlightening the judgment of either. The ignorant, and bigoted, and headstrong among the Roman Catholics, they will only serve to infuriate: this, we suppose, the most violent of the Anti-Romanists will allow, and in proportion, therefore, as they think that ignorance, bigotry and headstrong passion prevail among the Roman Catholics, in such proportion must they allow the wisdom of Bishop Kenrick's dissuasive. And as to the effect of these public disputations on the less informed classes of Protestants, the unhappy coincidence between the delivery of Dr. Beecher's sermons on Popery in Boston, and the disgraceful outrage at Charlestown, should have taught those who consider themselves as leading on the van in the warfare against irreligion, the necessity of proceeding with a more cautious, and therefore surer step.

We assure Protestants of every name, that our hearts are with them in their opposition to the errors of the Church of Rome; and we, therefore, the more deeply regret that they will give their wary antagonists the opportunity of setting the peaceful, dignified and Christian spirit which pervades the following notice, in contrast with the intemperate excess to which an opposition, right in itself, is sometimes carried by the indiscreet ardor of those who exercise it.

Subjoined is the "Notice," as we find it quoted in the Presbyterian; where, however, (we make the remark merely to guard against an erroneous inference which might be drawn,) it is made the subject of comments of a very different complexion from our own.

"*Notice.*—It appears by an advertisement in the morning papers that

'A meeting will be held this evening in the Second Presbyterian Church, (Dr. Cuyler's,) corner of Third and Arch streets, at 7 o'clock, at which the following question will be discussed, viz. "Is the Roman Catholic Religion in any or all its parts or principles unfavorable to civil or religious liberty?"

The Rev. Dr. Brownlee, of New York, and the Rev. John Breckenridge of this city, will address the meeting.'

The undersigned deems it his duty to caution the members of the Roman Catholic Church, both clergy and laity, against attending or taking any part in the proceedings contemplated by this advertisement. It is with regret that he beholds gentlemen professing to be ministers of the meek and lowly JESUS, whose most glorious occupation should be like that of their Divine Master, to preach to their flocks the Gospel of peace and charity and good will among men—lending themselves and their house of prayer to the purpose of a discussion, which is calculated, if not intended to inflame the worst passions, excite hatred and ill-will, and possibly lead to scenes of outrage and riot, such as have disgraced other cities. Catholics are no parties to this proceeding, and he again cautions them against attending or replying to any misrepresentation or ridicule that may be offered.

FRANCIS PATRICK KENRICK, Bp., &c.

JOHN HUGHES, *Secretary*.

Feb. 13th, 1835."

LOUISIANA.

WE have received the Journal of the Convention held at New-Orleans, January 20, 1835. The Convention met at Christ Church, and the following is a list of the Clergy and Lay-Deputies who were present.

The Rev. William R. Bowman was called to the Chair, and the Rev. R. A. Henderson, was appointed Secretary.

The following Clergymen took their seats:

Rev. William R. Bowman, Rector of Grace Church, St. Francisville.

Rev. James A. Fox, Minister of Christ Church, New-Orleans.

Rev. Raymond A. Henderson, Minister of the French Church, New-Orleans.

The following Lay Deputies presented certificates of their appointment, answered to their names, and took their seats:

Joseph Lovell, Esq., R. M. Welman, Esq., and Robert Layton, Esq., from Christ Church, New-Orleans; Dr. E. H. Barton, from Grace Church, St. Francisville.

The Convention then proceeded to the adoption of a Constitution and Canons, with a view to the admission of the Church in Louisiana as a Diocese of the Protestant Episcopal Church of the United States.

The following parochial reports were then made:

Report of the Rev W. R. Bowman, Rector of Grace Church, St. Francisville.

Owing to the heterogenous character of this congregation, it is difficult to say what number of communicants are really attached to the Protestant Episcopal Church—they probably do not exceed eight or ten; there have been three baptisms during the past year.

The ill health of the Rector caused an interruption in the services of the Church, from about the middle of September, 1833, until near the 1st of May, 1834—since the latter date there has been no interruption.

The Rector has nothing important to report in relation to the spiritual condition of the congregation. The congregations assembled for public worship, have been very respectable, and there is evidently a growing attention to the services of the sanctuary.

Report of the Rev. James A. Fox, Minister of Christ Church, New-Orleans.

Mr. Fox took charge of this Church on the 1st of December, 1833. From the decease of the Rev. Mr. Hull until that time, the Church had been closed. The congregation has been gradually increasing. The present church edifice being found insufficient to meet the demand for pews, the congregation have resolved to erect a new one.

Baptisms, (adult 1, infants 23,) - -	24
Marriages, - - - - - - - -	6
Funerals, - - - - - - - -	10
Communicants, (added 15, died 3,) -	70
Sunday school scholars, about - -	50

Report of the Rev. R. A. Henderson, Minister of the French Church, New-Orleans.

Mr. Henderson arrived from Philadelphia during the last month, and commenced his present labors under circumstances of peculiar difficulty and discouragement. The untimely death of the two former ministers, the *Rev. Messrs. Du Fernex* and *Leiris*, who fell victims to the yellow fever, had caused those interested to despair; and there is a debt of about $6000, which, though small compared with the value of the church edifice, the parsonage, and ground, threatens to destroy this important institution.

A gleam of light is now cheering this scene of darkness and death. Divine services in the French language, and also in English, are performed every Sunday, and are well attended. A Sunday school has been commenced of the most interesting character, being the first of the kind in our country, for French, Spanish and American children, where instruction is given in the three languages: upward of fifty scholars are already in attendance, under the care of twelve teachers.

It is confidently trusted that the friends of religion, in our country, will aid in preserving this Church, the only one where divine services are performed in the language of about 30,000 persons, (including all classes) resident in New-Orleans, and alone capable of exercising an influence which, with the Divine blessing, may lead to the most extensive and important results.

The annexed resolutions will also be read with interest.

Resolved, That application be made to the General Convention of the Protestant Episcopal Church of the United States of America, for the admission of this Diocese into the union with that body, and that the Rev. Wm. R. Bowman, Rev. James A. Fox, Rev. R. A. Henderson, the Hon. Thomas Butler, Joseph Lovel, Esq., and Isaac Ogden, Esq., be, and are hereby appointed deputies to carry the same into effect, and to represent this Diocese, when admitted, in the General Convention, to be held at Philadelphia, on the third Wednesday in August next.

On motion,

Resolved, That the French Evangelical Church, in this city, on acceding to the Constitution and Canons of the Protestant Episcopal Church in the State of Louisiana, be admitted into union with this Convention, under the name of the "Church *De La Résurrection*, in the city of New-Orleans."

On motion,

Resolved, That in the event of the election of a bishop, as contemplated by the special canon of 1832, the clergy of this State, together with the delegates from the Churches, appointed under that canon, be, and are hereby authorized to act on behalf of this Convention, in the formation of a South-western Diocese.

ALABAMA CONVENTION.—We have not seen the Journal of this Convention, and are indebted for the following notice of its proceedings to the Episcopal Recorder.

From the Journal of the Conventions of the Diocese of Alabama, held in Christ Church, Tuscaloosa, July 7, 1834, and January 19th, 1835, we learn that the latter was attended by the Right Rev. Bishop Brownell, of Connecticut, the Rev. Messrs. Lewis, Pinney and Ives, clerical members of the Convention, and eight lay delegates. Bishop Brownell being present was invited to preside over the deliberations of the Convention.

The most important business on this occasion was the adoption of a revised Constitution and Canons, and the passage of the following resolutions relative to the formation of a South-western Diocese:

On motion of the Rev. Mr. Lewis,

Resolved, That it is expedient that this Diocese should now unite with the Diocese of Mississippi, and the clergy and churches of Louisiana, in the organization of a South-western Diocese, pursuant to the provisions of the special Canon of the General Convention of the Church, passed at the session of 1832.

Resolved, That a delegation be now appointed, to consist of the clergy of the diocese, and six of the laity, to meet the delegations from Mississippi and Louisiana, at New-Orleans, on the first Wednesday in March next, (or at such other time and place as may be agreed on) with full powers to organize the said South-western Diocese, and to elect a bishop to preside over the same.

Resolved, That the Rev. clergy, and Messrs. Major Cook, Joel White, George Starr, Frederick S. Blount, Robert W. Withers, and James M. Davenport, constitute the delegation of this diocese, and that any two or more who may attend, shall have full power to act in the premises.

Resolved, That previous to the election of a bishop of the South-western Diocese, it will be expedient to pass a preliminary act or resolution, setting forth, that during the lifetime of the said bishop, the number of the clergy in one or more of the States composing the diocese, may be so increased, that the interest of the Church may require its separation; and that in such an event, the other States will cordially unite with it in applying to the General Convention to authorize the separation. And,

Resolved further, That the delegates from this diocese, be and hereby are instructed to propose such a preliminary act.

ST. PHILIP'S CHURCH, CHARLESTON.—Seldom has any event of the kind called forth such general expressions of sorrow as the conflagration of this remarkable edifice. The following particulars we take from one of the daily papers:

Burning of St. Philip's Church, Charleston.—'A fire broke out on the 15th instant in a house of ill fame, corner of State and Lingard-streets, Charleston, which spread very rapidly, and in the course of half an hour fifteen or twenty buildings on the above streets were either destroyed or on fire. While the firemen and citizens were busy in arresting the spread of the flames, it was discovered that the dome of the steeple of the Old Church, St. Philip's, on which a spark had fallen, was beginning to blaze. Either from a false confidence or some other cause, it appears that the proper measures for the preservation of this remarkable and beautiful edifice had been neglected, and the dome burned slowly downward, and then fell in with a crash, which was succeeded by a magnificent burst of fire from the tower, which continued for more than an hour to send up volumes of flame like the crater of a volcano, until at last the body of the church and the whole roof kindled at once, and the destruction was complete.'

The subjoined remarks have been handed us by a clergyman of this City, formerly a resident at the South.

"St. Philip's Church, Charleston, S. C., which was destroyed by fire on the 16th instant, was one of the most venerable and imposing church edifices in the United States. From Dalche's 'Historical Account,' we learn that the Act of the Colonial Assembly for building St. Philip's Church, was passed March 1st, 1710. Another Act authorizing an appropriation for completing it was passed 1720, but the church was not entirely finished before 1723. The front of St. Philip's was adorned with a portico, composed of four Tuscan columns, supporting a double pediment. The two side doors which opened into the belfry, were ornamented with columns of the same order supporting angular pediments, and these gave to the whole building the form of a cross. It was altogether the most chaste and impressive specimen of sacred architecture we have ever beheld! Its massive structure, lofty arches and substantial Tuscan pillars and pilasters, crowded with elegant sepulchral monuments, many of them with bas-relief figures executed by the first artists in Europe, were calculated to cast over the mind a feeling of solemnity and awe we have never experienced any where else.

"The celebrated Edmund Burke speaking of this Church says, 'It is spacious, and executed in very handsome taste, exceeding any thing of that kind we have in America.' And Gillie in his 'Memoirs of Whitfield,' calls it 'a grand church, resembling one of the new churches in London.'

"The Editor of the Charleston Mercury, in closing his account of this calamitous fire, remarks:

"'We have never witnessed, on any occurrence at all similar, such deep and general regret as prevails among our citizens at the destruction of the venerable and beautiful pile of St. Philip's. Unsurpassed in architectural beauty by any edifice in the Union, it had stood from 1723, one hundred and twelve years,—was dear to the affections and pride of every native of the city—and its antique walls and arches were richly crowded with monuments that carried the mind far back into our revolutionary and colonial history.'"

"A new organ built by Mr. Erben of this city, at a cost of $4,500, and which had been put up but little more than a year, was consumed with the church. The building was in no part insured, and the congregation have promptly resolved to appeal to the liberality of the religious public to aid them in rebuilding it."

THE SPIRITUAL CHARACTER OF THE LITURGY.—We are pleased to find the following candid and satisfactory notice of this Tract, a third edition of which has been lately published at the Press, in the Episcopal Recorder.

We have before us the third edition of an essay on this subject, by the Rev. F. H. Cuming, A. M., in a pamphlet of 32 pages 8vo. We have read it with much pleasure, and can recommend it to our readers as a judicious and practical treatise upon the several parts of our service for public worship, and upon the benefits which it offers to spiritual worshippers. The charitable spirit which pervades it is commendable, and will greatly enhance both its acceptableness and value.

From a note on the subject of responses, we make the following extract, which, we hope, will receive due attention.

"Upon the subject of responses the author feels bound to extend his remarks. It is painful to observe how little, in many parishes, Churchmen attend to this part of their duty. In some churches, distinguished for the numbers and wealth of the congregations, there is often but one solitary voice heard responding to the minister, and that is the voice of a *clerk*. In many places a few females alone perform this part of the service: the rubrics require it should be done by the *people*.

"In some congregations the responses will be made in such a low, indistinct whisper, and with such an 'uncertain sound,' that it is perfectly impossible for a person unacquainted with our service to divine what the people mean. Consequently he goes away disgusted, as well he might be, with *such* a worship *so* conducted.

"It is perfectly ridiculous and absurd for us to talk of our Liturgy, its excellence, and its advantages, while we refuse, during the performance of it, to show forth its praise even with our lips, and will not make in an *audible* manner the responses."

The Roman Catholic Sentinel lately asserted, that in speaking of Protestants generally they did not include the Episcopal Church, because the Papal and Episcopal communions were only divided by *a paper wall*. "An Episcopalian" in the New-England Spectator replies, that that wall is *just the thickness of the* BIBLE.—*Philadelphian.*

The quotation of the Sentinel was from Bishop Taylor. The N. E. Spectator probably gives the true meaning of Bishop Taylor. If so, the Sentinel has furnished us with as arrant a perversion as ever disputant made. Who can refer us to the original passage in Taylor's Works?

NOTES ON THE GOSPELS. -- The notes on the Gospel, principally designed for the use of Sunday School Teachers and Bible Classes, by the Rev. Albert Barnes, of Philadelphia, has been republished by the London Tract Society. One of the Church of England periodicals says that the notes, if not profoundly critical, are yet judicious, sound in the faith, [!] devotional in the spirit, and practical in their tendency.

PASTORAL LETTER. -- Bishop Ives has addressed a Pastoral Letter to the Clergy of the Diocese of North-Carolina, on the duty of systematic charity.

ERRATUM. — We were sorry to observe in the Nova Anglicana of last week a typographical error which destroyed the meaning of a sentence: in the thirty-fourth line from the bottom of the column, for "call" has been "effectual," the printer has substituted "case" has been "effectual."

MR. CHARLES W. UPHAM.—We wish to direct the attention of the reader to the interesting biography of Mr. Upham on our last page. The accompanying articles will appear in our next.

TO CORRESPONDENTS.

"B. D. W.," "S. B. F.," "I. S. B.," "J. M. K.," "T. B.," "A Friend of the Church," and "—— ——," are received, and will appear shortly.

"O. N." and "Ω." are just received.

"A Sunday School Teacher" is in type, but omitted for want of room.

For the Churchman.

CORRESPONDENCE

Between the Wardens and Vestry of Trinity Church, Athens, and the Rev. John Grigg, its Rector.

To the Wardens and Vestry of Trinity Church, Athens, N. Y.

GENTLEMEN,—Convicted from your pecuniary embarrassments that I shall be unable to continue longer among you, as your Rector, than the first day of May next, I request you, though with much painfulness, arising from a united and prosperous intercourse of nearly four years among you, to allow me to close the connexion which has thus happily subsisted between us as Pastor and People, praying that the same gracious Providence which has thus blessed my imperfect labors, may supply you with another minister, who will more devotedly and unweariedly give himself to the cultivation of your sacred vineyard. Allow me to express to you all, and to the congregation, the sincerest attachment of respect, growing out of numerous courtesies and kindnesses experienced from many of you, and particularly from the pleasing exhibitions of a correspondent growth in grace, which is the best source to a Pastor's heart of grateful recollection and rejoicing. Wherever Divine Providence may cast my lot, I will never fail to have you all in my prayers, that you may enjoy the richest portion of celestial blessings which may be profitable for you to receive in this probationary state of changes and partings.

Believe me to be, Gentlemen,

Yours, affectionately and respectfully,

Athens, Feb. 1st, 1835. JOHN GRIGG.

To the Rev. John Grigg, Rector of Trinity Church, Athens, N. Y.

REV. AND DEAR SIR,—We regret, together with yourself, that owing to the revenues of our church falling so much short of the sum we wish to appropriate to your support, that you have found it necessary that the connexion which has subsisted between us nearly four years, be dissolved on the first day of May next. But while we make this disclosure of our embarrassments, it affords us no little satisfaction to bear witness to the soundness of the doctrines and purity of the precepts which you have so eloquently inculcated and enforced; to the untiring zeal, constant regularity and unwearied industry with which you have ever performed all the duties in any way pertaining to your sacred office, and the happy fruits of your ministrations among us, in adding so largely to the number of our communicants, and inspiring a deeper and more pious attention to all the duties and services of the Church of JESUS CHRIST. We are happy also to say, that in all the relations of social intercourse, you have always exhibited a frankness and friendliness of character, combined with a spirit of Christian consistency, forbearance and conciliation, well calculated to win and secure the affections of your people.

With the most ardent wishes for your future prosperity and happiness, we recommend you to the holy care and keeping of Him, who we pray will guide you into all truth, and finally bestow upon you that eternal reward which awaits the faithful messenger of divine truth.

We are, dear and Rev. Sir,

Your affectionate Wardens and Vestry,

Nathan Clark, Henry White, } *Wardens.*

George B. Fraser, S. Hamilton, Elias Raymond, S. Nichols, W. Tolley, Peter Coffin, John Bennett, Wm. H. Spencer, } *Vestrymen.*

For the Churchman.

SPECIAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

MR. EDITOR,—The following notice has been prepared by me for the Trustees of the General Theological Seminary. As, however, I am unaware of the residence of some of the Lay-Trustees, and may not be able to obtain information on the subject, in time for their seasonable reception of a special notice, I ask the favor of your placing it in your columns; and for the same reason ask, also, that this communication and the subjoined notice be copied in the several other periodicals of our Church.

Yours, very truly,

BENJ. T. ONDERDONK.

New-York, Feb. 26, 1835.

New-York, February 21, 1835.

SIR,—At a meeting of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, held this day, the proceeding occurred of which the following is a minute:—

"The Building Committee reported that having obtained, from good and responsible Mechanics, estimates for the contemplated wing of the Seminary, they find themselves unable to effect contracts within the limitation of $20,000 prescribed by the Board of Trustees.

"Whereupon, on motion, Resolved, that the Bishop of this Diocese be requested to call a Special Meeting of the Board of Trustees, agreeably to the IVth Article of the Constitution, in order to ascertain whether it is their pleasure to make a farther appropriation.

"Extract from the Minutes of the Standing Committee,

"H. ANTHON, *Secretary.*

"*Feb.* 21, 1835."

Agreeably to the foregoing request, I hereby call a Special Meeting of the Board of Trustees, to be held in Trinity Church, in this city, on Wednesday the 1st day of April next, at 12 o'clock at noon.

BENJ. T. ONDERDONK,

Bishop of the Diocese of New-York.

REPORT

Of an Examination of Poor-Houses, Jails, &c., in the State of New-York, by Samuel Chipman.

(*Continued from p.* 820.)

Orphan Asylum.

THIS institution was founded, and is supported by individuals; principally, too, by the very men who are devoting their time and money and influence to the uprooting of that very *vice* which renders its existence necessary. The original cost of the building and the ground on which it stands was $18,000. The annual expense of supporting it is about $3,000. It is a noble monument of the humanity and benevolence of those who established it. Here, in this groupe of little immortals, deprived at their tender age of their natural protectors and guardians, of the endearments of parental care and affection, is an exhibition of the effect of ardent spirit, which makes an appeal—an appeal which should be irresistible—not only to the Christian but to the patriot and philanthropist. Let the facts here given, which were obtained from unquestionable data, speak for themselves. I give no names as vouchers for their correctness: I did not ask for them; motives of delicacy forbade it. The citizens of Albany can examine for themselves.

The whole number of children admitted the last year, is	99
Parents supposed to be temperate, - - -	16
Doubtful, - - - - - -	11
Intemperate (one or both,) - - - -	72
Mothers known to be intemperate, - - -	18
Instances where both parents are intemperate,	7
Number of cases in which the children have been entirely deserted by their parents, -	33

ALCOHOL, then, imposes an annual tax on the benevolent and humane of this city, in this ONE department of its *legitimate* operations, of more than *three thousand dollars*; has made in this city SEVENTY-TWO ORPHANS, EIGHTEEN DRUNKEN MOTHERS, and caused the entire DESERTION OF THIRTY-THREE CHILDREN by their PARENTS. These are palpable, acknowledged, irreparable EVILS.

Where are the BENEFITS which alcohol confers upon this community to counterbalance them? If there are none, common sense, patriotism, humanity will inquire, "*Is there a remedy?*" Let the success of the temperance cause for the last six years give the answer.

A little further—look at the following:

County tax, - - - - -		$31,000 00
There is included in this to pay toward the City-Hall, - - - - -		$3,750 00
Leaving as ordinary tax, - - -		$30,250 00
Expenses of the poor, after deducting all receipts for licenses,	$7,500 00	
Expense of crime,	$11,870 86	
Together, - - - - -		$19,370 86
Leaving a balance applicable to other purposes, of - - - - - -		$10,879 14

THO. W. HARMAN, *Clerk of Supervisors.*

Albany, 28th Dec., 1833.

In view of *all* these *facts* it will be acknowledged that ardent spirit has been a very EFFICIENT AGENT during the last year, and doubtless is ready to serve you as faithfully and efficiently the present. Will you continue to EMPLOY HIM?

ST. BARTHOLOMEW'S CHURCH.

AT a meeting held on the 17th ult., it was unanimously resolved to organize an Episcopal congregation under the above name. The following gentlemen were duly elected. Effingham H. Warner, and Joseph Fowler, *Wardens.* Daniel W. Townsend, Frederick R. Lee, John Ridley, Moses Beadel, Edwin Townsend, William R. Cooke, John W. Mersereau, George Bowen, *Vestrymen.*

At a subsequent meeting of the Vestry, the Rev. Charles V. Kelly received a unanimous call to the rectorship, which has been accepted. The site selected for the church is in Lafayette-Place, corner of Great Jones-street, and arrangements have been made to proceed immediately with its erection.

Upon the arrival of the Rev. Mr. Kelly (which will be about the 1st of April next) services will be regularly held in Military Hall, 193 Bowery, opposite Spring-street, until the church is completed.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

New Episcopal Church.—The estate of Mr. Joseph Bridge, in Temple-street, has been recently purchased by the Congregation of Grace Church, and they are about to commence the erection of a neat Gothic edifice, the front of which is to be of stone. We learn that this congregation will hold regular services on the Sabbath in the new and commodious Hall, corner of West and Washington-streets, (Amory Hall) until their new Church is completed.—*Boston Transcript.*

Great Barrington, Mass.—It gives us great pleasure to learn that the new stone church commenced last summer, in this village, will be ready for consecration in the spring. We are indebted to a friend for the following account of the edifice.

"It is a stone building, mostly in the Gothic style, 40 feet by 60, with a portico in front, of 8 feet, supported by 4 stone columns. It is much admired, and said by those who are judges, to be one of the neatest buildings of the kind. The stone is beautiful in color, (dark blue,) and in quality, laid up rough and pointed. The columns are of the same stone as the body of the church, of regular sizes, and covered with cement to correspond in color with the whole building. The cost will be under $3,500. It is placed in the centre of the village, the old church having been demolished."

A circumstance in the above account which should attract attention, especially in our new and widely improving country, is the *expense* of the edifice. The expensiveness of churches in the country, has been the subject of very frequent remark, and we may add of more frequent mischief, if not ruin to congregations.—

(*Auburn*) *Gospel Messenger.*

Mortality of Boston.—The total number of deaths in this city the past year, was 1554. Among the most prominent diseases, we are sorry to remark, that pulmonary consumption has made the same sad havoc which has characterized that fearful malady in our New-England climate, in previous years. Two hundred and forty-six died of this wasting pestilence, which almost invariably seizes for its victims the young and the promising. There are 25 by drowning on the catalogue of deaths—by infantile diseases, 95—lung fever, 63—convulsions, 47—and by various accidents, 22. Only one death by murder, happily, blackens the record—but of suicides, there were eleven—showing there is something wrong in the moral atmosphere of our city, to drive intelligent beings to such self-inflicted violence and mental desperation.

Boston Transcript.

Japan.—The London Quarterly Review for November contains a review of two Dutch works on Japan, giving the most recent intelligence that can be gleaned from that shut-up country. The Dutch alone are admitted to trade to Japan and their trade is diminishing, and there is little present prospect of any opening for English or American enterprise, commercial or religious. The islands are amazingly fertile and populous, cultivated like a garden, with a climate where the productions of the tropics grow side by side with those of Europe, tenanted by 34 millions of people, living under a despotism consisting not of the will of an individual, but the fiat of severe and immutable law, which has kept the community free, both from civil discussion and foreign invasion for two centuries. One of the writers reviewed, M. Meylan, sums up the character of the Japanese, as follows: "Cunning, polite, suspicious, reserved, sensual, impatient, haughty, superstitious, revengeful, cruel in cold blood, on the one side; on the other, just and honest, patriotic, exemplary in the relation of parent and child, firm friends, and probably not deficient in courage." As Gutzlaff has undertaken a visit to Japan, let us hope and pray that the door may open now, to introduce the word of life. M. Fisher has re-composed from notes found, Doef's Japanese Dictionary, prepared many years since by permission of the Japanese government. Two copies only of the original were made—one of which is preserved with great care in the imperial library at Jeddo, the other was lost on the voyage to Europe. We hope the restored copy will arrive safe in Holland. It may hereafter prove of essential service in the translation of the Scriptures, and the acquisition of the language. The Japanese language has the advantage of an alphabet.—*N. Y. Evangelist.*

Burmah. — The Baptist Missionary Register for this month contains very encouraging intelligence from Mr. Kincaid, at Ava. Several men of intelligence and learning have carefully read the Christian books and pamphlets, and acknowledged their conviction of the truth of the Gospel. The distribution of these publications is awakening attention and inquiry in the Golden City. One native, who began publicly to denounce idols, was imprisoned for a month. At the funeral of a Portuguese child, Mr. K., read some passages of the Scriptures on the resurrection, which excited much notice in the crowd. The government has appointed a man to report the persons who call on the missionary, and the number of books he gives away. He is confident, however, that it will be restrained from driving him out of the city. He saw multitudes worshipping a block of marble in the process of cutting for an idol. He was invited to the palace on the occasion of the young princess having her ears bored. A festival in honor of this event was observed for 49 days, during which all business was suspended, and the prisons were thrown open. A present of silks was made to the missionary, upon which an officer said to him, "You see how kind his Majesty is, and hereafter you must not give books to the people."

Mr. Cutter and his press arrived in Ava from Rangoon, on the 1st of January, 1834. On the 9th, the monthly concert was observed at sunrise. On the 11th, Messrs. Kincaid and Cutter visited a Roman Catholic village near the city of Ummerapoora, and had a public argument with one of the priests—an Italian. On the 15th, the number of persons who heard the Gospel in the course of a day was from seven to eight hundred; and from two to four hundred tracts were distributed. Two young Burmese were baptized on the 20th. On the 28th, two native assistants reported that they had been preaching to large numbers in Ava. "The Gospel is now sounding out into every town around." On the 16th of February, Mr. Kincaid writes that the government had acknowledged the missionaries had a right to print their books and "praise their own religion." They objected, however, to their publishing any which reviled the Burman creed. Six children have learned to read, and the wives of Messrs. K. and C., could soon have a girl's school if they had the necessary books, and a supply of the articles required in teaching to sew.

Mr. Judson writes from Maulmein, that nine had lately become connected with the Church there, and five or six others had applied for admission. One of the new members is a petty chief, who "possesses more personal influence than any Karen yet baptized in these parts."

On Friday the 4th instant, the Bishop of Chichester held a Confirmation, pursuant to the notice which had been given, at St. Peter's Church, where, although the regular period for this sacred rite had been anticipated by two years, no less than six hundred persons of both sexes, belonging to this and one or two neighboring parishes, availed themselves, we are happy to say, of the opportunity afforded by the Diocesan's presence at Brighton. Among these were several of an advanced age, including one or two soldiers; and the behavior of the whole was most exemplary. The whole service was very impressive. Many of the clergy were present; the Rev. the Vicar and Rev. T. Cooke officiating; the Rev. W. Raymond, the Bishop's Chaplain, Revs. G. H. Langdon, T. Trocke, Robert Anderson, H. V. Elliott and J. S. M. Anderson, the Rev. Drs. Everard, Proctor, and Hooker, Rev. T. Rooper, (of the Wick,) Rev. C. Townshend, G. Hoper, &c. The Bishop, in the course of the ceremony, delivered a discourse to the numerous audience, consisting of spectators and candidates for confirmation; and on the following Sunday preached twice, — in the morning at St. Peter's, and in the afternoon at the parish church, — on each occasion to crowded congregations. We ought to add that the Bishop expressed his satisfaction at the admirable order and arrangements made by the church-wardens on the occasions when his Lordship officiated both in St. Peter's and All Souls.—*Brighton Gazette.*

The late Bishop of Derry's Tomb. — The beautiful piece of sculpture which Behnes lately executed for the subscription tomb of this prelate, was erected last week in the Cathedral of Derry, at the right side of the altar, under the superintendence of Mr. Thomson. The execution of the work has given very general satisfaction. The plinth bears the following inscription:—"Sacred to the memory of the Hon. and Right Rev. William Knox, D. D., Lord Bishop of Derry. This monument has been erected by the clergy and laity of all denominations of his diocese, to perpetuate the remembrance of that tolerant and Christian spirit which for 27 years marked his episcopate; that munificence which reared and fostered the public institutions of this city; and that unaffected benevolence which, animating and adorning his life, secured the gratitude and even the affections of all classes of society. He died the 10th of July, 1831, in the 71st year of his age.—*Times.*

Calendar.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. 1st Sunday in Lent.
11. }
13. } Ember-Days.
14. }
15. 2d Sunday in Lent.
22. 3d Sunday in Lent.
25. Annunciation of Virgin Mary.
29. 4th Sunday in Lent.

MARRIED,

In Hebron, Washington county, N. Y., by the Rev. R. Hubbard, of Granville, on the 10th inst., the Rev. Nathaniel O. Preston, Minister of the Episcopal Church, Bennington, Vt., to Miss Charlotte S. Whedon, daughter of the late David Whedon, Esq., of the former place.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835.		
Feb. 9.	Received a collection made in Trinity Church, New-York, on Sunday 8th; sermon by the Rt. Rev. B. T. Onderdonk, - - - - -	$123 30
12.	Received from a family absent from Church, to be added to the above,	11 00
23.	Received a collection made in St. Paul's Chapel, New-York, on Sunday 22d; sermon by the Rt. Rev. B. T. Onderdonk, - - - -	149 52
		$283 82

General Disposable Fund.

Feb. 5.	Received of the P. E. Association of St. Thomas Church, New-York, for 1833 and 1834. - - -	$200 00

Education Disposable Fund.

Feb. 11.	Received the *third* instalment from a lady, on the New-Jersey Scholarship, formerly received by the hands of the Rev. William R Whittingham,	150 00
25.	Received from Messrs. Swords, Stanford & Co., contributed by a lady, ·	5 00
		$155 00

BENJAMIN M. BROWN, *Treasurer*, Butchers' and Drovers' Bank.

New-York, Feb. 25, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of seventy-two dollars and fifty cents, being the amount of a collection made in St. Luke's Church on Sunday last, by the Rev. J. M. Forbes, including two dollars sent in since by a member then unprepared.

THOMAS BROWNING, *Treasurer,*

77 Maiden-lane, and 134 Christopher-street.

February 25, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Business Agent and Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of a donation of five dollars from "A Lady," by the hands of Messrs. Swords, Stanford & Co.

FLOYD SMITH,

New-York, Feb. 23, 1835. 46 Lumber-street.

The subscriber, appointed special agent to collect funds for the Protestant Episcopal Sunday School Union, acknowledges the receipt of the following sums, viz.

From St. John's Church, Stamford, Con. ·	$9 59
From St. Paul's do. Norwalk, ·	21 84
From St. Matthew's do. Wilton, · ·	7 00
	$38 43

F. H. CUMING.

The subscriber very gratefully acknowledges an order for Sunday school books, for the Church of the Nativity, of *ten dollars*—also for Emanuel Church, an order for books to the *same amount*, from a lady, a member of the Church du St. Esprit.

Feb. 25, 1835. F. H. CUMING.

CITY MISSION.

IN behalf of the Church of the Holy Evangelists, the subscriber acknowledges very gratefully the following donation, viz.

From an unknown donor, by the hands of Messrs. Swords, Stanford & Co., for the benefit of the suffering poor, - - - - $20 00

New-York, Feb. 25, 1835. HUGH SMITH.

THE subscriber, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of *three dollars* from Mr. John Ridley, for the necessitous poor.

Feb. 26, 1835. LOT JONES, 192 Allen-street.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

Rev. William L. Johnson, (Jamaica, L. I.) -	$100 00
Edward Prime, - - - - -	100 00
Robert Ray, - - - - - -	100 00
John G. Coster, - - - - -	100 00

DONATIONS.

A member of the Church du St. Esprit, · $20 00

From H. Hulbert, Esq.—

Vetus Testamentum Græcum juxta Septuaginta Interpretes; Curâ et Studio Leandii van Ess. Lipsæ, 1824, 1 vol. 8vo.

From Rev. Paul Trapier, of the Diocese of South-Carolina,—

Thuani Hist. sui temp. 7 vols. folio.
Brown's Vulgar Errors and Religious Medici, 1 vol. do.
Wise's Confutation of Atheism, 1 vol. quarto, (imperfect.)
Lowman on Revelation, 1 vol. do.
Patrick on Job to Solomon's Song, 2 vols. do.
Jerram on Atonement, 1 vol. do.
Du Fresnoy Geographia antiqua et nova, 1 vol. do.
Warrington's Revelation, 2 vols. do.
Newton's Chronology, 1 vol. do.
Free Disquisitions relating to the Church of England, 1 vol. octavo.
Barclay's Apology, 1 vol. do.
Magee on Atonement, 1 vol. do.
Priestley's Institutions of the Hindoos, 1 vol. do.
A Defence of the Snake in the Grass, 1 vol. do.
Bowden's Letters, 1 vol. do.
Bowden's Origin of Episcopacy, 2 vols. do.
Leland's View, 1 vol. do.
Leland's Answer to Tindal, 1 vol. do.
Casanboni Historiæ Aug. Script. 1 vol. do.
White's Evidence against Catholicism, 1 vol. do.
Paley's Theology, 1 vol. do.
Paley's Evidences, 1 vol. do.
Wharton's Controversy, 1 vol. do.
Assembly's Catechism, 1 vol. do.
Sherlock's Discourses at the Temple, 1 vol. do.
Paley's Horæ Paul. 1 vol. do.
Pierson on the Creed, 1 vol. do. (imperfect.)
Baxter's Life of Faith, 1 vol. do.
Maimbourg Critique de l'Historie du Calvinisme, 1 vol. duodecimo.
Bibliothique des Amis de la Religion, 4 vols. do.
La Vie du Père Paul, 1 vol. do.

On part of the Committee,

JOHN MCVICKAR.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 26th, from the following persons, viz.

Rev. B. Hutchins—Postmaster, Manlius—Henry Barber—Wm. Magens—Rev. Joseph S. Covill—Rev. A. Guion—E. E. Beardsley—Postmaster, Waterford—Rev. Geo. Burgess—Jno. C. Pechin—James Parker—Rev. Charles Seabury—Charles L. Strong—Rev. Daniel Cobia—Rt. Rev. Bishop Ives—Rev. Dr. Upfold—Rev. Robert Campbell.

Received by the Gen. Prot. Episc. S. S. Union.

W. D. Tickner—P. E Demill—Rev. R. B. Van Kleeck—Rev. Alvah Guion—Thomas Belknap—E. Houghton, P. M.—J. W. Ingraham—Rev. J. J. Hunt—Robert Graffin.

DR. COIT'S BIBLE.

REV. DR. COIT's arrangement of the Bible just received and for sale at the Prot. Episc. Press, 46 Lumber-street.

THE SPIRITUAL CHARACTER OF THE LITURGY

BY REV. F. H. CUMING.

THIRD EDITION, just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street.

WANTED,

A PIOUS Lady of the Episcopal Church, to take charge of a Young Ladies' School, to be opened on the first day of May in a pleasant and healthy town in New-Jersey. Each application must be accompanied by a specific statement of the different branches in which the applicant has been accustomed to instruct, a satisfactory certificate of qualifications, and the terms on which she would be willing to engage for the first year or half year, with a prospect of a permanent situation, and an increasing salary.

Letters, post paid, addressed to "*An Episcopalian, Freehold, N. J.*," will receive immediate attention.

BISHOP DOANE'S CONSECRATION SERMON.

SECOND EDITION.

FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane D. D. Bishop of the Diocese of New-Jersey."

THOMAS DUGAN,

SEXTON OF TRINITY CHURCH.

Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.

Jan. 15, 1835. 3m.

OBITUARY.

For the Churchman.

MR. CHARLES WOOD UPHAM.

The decease of those, who, in this age of vice, latitudinarianism and infidelity, had resolved to devote their lives to the ministry, must be a source of sincere regret to reflecting Christians. How deep then must be their regret, when they are called to lament the loss of an individual, not only interesting for having determined to become a minister of Christ, but also for the possession of rare talent, ardent piety, active industry, and holy zeal, which gave promise of his being an ornament and blessing to the cause of his divine Master. Such is the regret, felt by all true Churchmen, who knew Mr. Charles W. Upham.

He was born in Portsmouth, N. H., September 9th, in the year 1814, and was the son of General Timothy Upham, of that place. From his earliest childhood grace seems to have been upon his heart, and his thoughts, hopes and affections were directed toward heaven. With a spirit grateful for parental kindness, and submissive to parental authority, he was a beautiful instance of filial love. This trait, with his undeviating love of truth, honest directness of purpose, gentleness of manners, and amiableness of temper, made him very dearly loved. In childhood, he was constant and interested at his Sunday school, and there gave proof of the holy influence and rich excellences of such an institution. By his subsequent faithful services, as a teacher of the same school, he abundantly repaid the mercies which he had there received. At the age of sixteen he was confirmed; and in about two years afterward, became a communicant.

Fond of study, it was soon found that his talents entitled him to the highest advantages of education; and he was therefore sent to Bowdoin College, in the State of Maine, where he held a distinguished rank for genius, attainments, industry and virtue. While in the diligent pursuit of his studies, some peculiar circumstances induced him to suspend them for awhile, with the purpose of resuming them when a convenient opportunity should occur. He had a near relation, to whom he was devotedly attached, and who was the superintendent of a highly respectable seminary for females in Canandaigua, in the State of New-York. She was solicitous of his services in some of the studies of her school; and knowing his perfect competency, persuaded him to be one of her assistants; and she derived from him most valuable services. A wise Providence saw fit, by this kind interposition, thus gradually to wean him from the delights and hopes of his university, to which he was not to be permitted to return. On one of his journeys to Canandaigua, the stage, in which he was a passenger, was overturned, and he was much injured. The injury, however, was at first latent, and so apparently slight, as to cause him no apprehension about its extent or its effects. Gradually these were developed; and his sufferings increased. After a few months his pains became severe; and it distressed him either to walk or ride. In this state, at the price of great agony, he accomplished a journey home, from Canandaigua to Portsmouth. His case was submitted to the ablest physicians; and it was pronounced to be a curvature of the spine, resulting from his injury at the overturning of the stage. So long had the nature of his malady been undetected, and so great had become its increase, as to preclude all probability of his recovery. Still every thing proper was attempted. The directions which were given to him about his danger, and about the severe regimen and confinement that he was to undergo, he heard with calmness and resignation. His couch was prepared, and he retired to it with all the gentleness and complacency of a lamb; for he had faith in his Saviour, a confidence in his goodness, a spirit of fervent devotion, and a readiness in every situation to acquiesce in the Divine will. His books and all the conveniences for study were placed around him.

Cherishing a hope of recovery, and of returning to college, he at first devoted himself severely to his collegiate exercises, that he might be prepared to receive, at the proper time, the usual academical honors with the rest of his class. Soon finding this impracticable, his course of study was altered, with reference to his entrance into the Episcopal Theological Seminary, in New-York. But still his chief reading and richest comforts were from the Bible, the Book of Common Prayer, and exercises of devotion. He amused himself with the conversation of friends, with recording valuable extracts from books, with the pleasures of composition, and occasionally with attempts at poetry. Reduced to extreme weakness by his disease, a necessary course of medical treatment, and the confinement of nearly a year; and exhibiting, in every way, the inefficacy and improbability of all human means for his recovery, it was deemed advisable to abandon all further experiment with him, and to do only what he should wish, and would be most soothing to his declining days.

The moment that he found all hope of convalescence had fled, he read nothing but what was connected with his spiritual welfare, the fitting of his soul for heaven. His first wish was to go to church, and receive the sacrament. That pious wish was fulfilled; and on one of the brightest of summer mornings, about six months before his death, he knelt at the altar, at the foot of his Redeemer's cross. His presence drew tears from many eyes, and prayers from many hearts; for he seemed as one come from another world to mingle in the holy sacrifice, and to kindle new religious fervor and gratitude in the living. After this effort he gradually became weaker, and about a month before his death, the communion was administered to him in his chamber, where he evinced the brilliant powers of faith and the triumphs of holy joy.

Nothing could exceed his sufferings; no dying creature could have been more emaciated. For many months he could not be moved without suffering severe torture; and in his last days he could not bear to be touched. Yet he was calm, serene, cheerful. There was about him a sublime repose. He was tossed on the waves of fiery trouble, yet his heart turned not from Christ. "He endured as seeing Him, who is invisible." Prayers were ever on his lips. His thoughts and affections rested in heaven, ere his spirit fled. That was, by Divine mercy, released on Saturday morning, the 6th of December, 1834.

Thus was cut down, in the morning of life, one, over whom only twenty years had rolled; one, who promised to be a blessing to his family and an ornament to his Church. He had vigorous faculties, elevated principles, maturity of judgment, and benevolence of heart. He was an excellent scholar, and possessed a refined taste. He had a right faith in Christ, sound views of the doctrines of Christianity, a full trust in the efficacy of his Saviour's blood, a right understanding of our ecclesiastical polity, with a thorough conviction of its excellence and truth, and with an enlightened attachment to it. He was a most ardent admirer of our Liturgy, and felt such a deep sense in relation to every thing connected with Episcopacy, that it would be difficult to find a more thorough, devoted, and ardent Churchman. For him, then, "to die was gain." His life was long, as it had answered life's great end. He was indeed "ready to be offered," for he was "wise unto salvation." Having prepared himself for eternity, it was of little moment to him when the summons for his departure came. He realized the truth of the following beautiful extract from Milman, which is found in his own hand-writing, among his papers.

> "It matters little at what hour of day
> The righteous fall asleep. Death cannot come
> To him untimely, who is fit to die.
> The less of this cold world, the more of heaven;
> The briefer life, the earlier immortality."

That he did, indeed, truly endeavor to fit himself for heaven, appears also from the following prayer, composed on the first day of the very year in which he died. It is dated Jan. 1, 1834.

"In thy kind providence, O God, thou hast preserved me through another year. Thou hast upheld me in sickness and in sorrow, and surrounded me with comforts and blessings. Almighty Maker of the universe! thou art the God of eternity, yet thou knowest each word, and thought, and deed of fleeting time. How shall I stand beneath that piercing eye? But whither shall I flee from it?

Thou art pure, and holy, and wise, and yet thou knowest how impure, and wicked, and foolish my heart has been. The sins of the last year rise up and point at me. Oh, how shall I appear when thousands and thousands more of my transgressions shall be read from thine awful book in the day of final account? O cleanse thou me from my secret faults. I have followed after the vain imaginations of my own heart, and sought for the praise and glory of men, and not for thy friendship. O Holy Spirit of God! thou hast visited me, and I have been comforted and rejoiced, and led safely along; and then I have polluted thy holy temple, and driven thee away. O forsake me not utterly; come again even now, and let me give my whole heart to Jesus, throw all my sins upon him, take up the cross wherever I shall find it, and follow him with a single eye, an undivided heart.

O heavenly Father, I should not dare to come unto thee, were it not for thy love, manifested in Jesus Christ; God manifest in the flesh, a man of sorrows and acquainted with grief, yet holy and pure, mighty to save, of the same Almighty essence as the Father, who made us, yet pouring out his blood in agony on the cross that we might live. Oh, well do I believe that there is no other salvation under heaven whereby we can be saved, but the saving blood of the Lamb of God. Oh, how could I ever march heavenward without some one to bear my sins for me, and to wash them out when I come into thy presence, O God, God of my salvation, and my trust.

My heart is wicked and deceitful, and whither should I wander, and thus fall and die, were it not for thee, Holy Comforter, Sanctifier and Director! O lovely Spirit, that comest, whenever I ask with pure and holy lips, and hast cleansed the temple of my body by the blood of Christ! O come when my heart is broken and contrite and lowly, and give me a new heart; dwell with me, and lead me, wherever I should go. Comfort and strengthen me, and abide with me always, that I may walk in the steps of Jesus, and glorify my Father who is in heaven. I can do nothing without thee. When I forget thee, I am lost.

O God the Father, who didst make and sustain me, who dost surround me, and provide me with comforts and blessings,—O God, the Saviour, who didst reveal thyself in human form, and didst work out a mighty plan of salvation for me, a lost and dying sinner,—O God, the Comforter, who hoverest over us always, and abidest with the lowly and penitent;—O God, Father, Son and Holy Spirit, be with me this year; sustain me and comfort me, through Jesus Christ, our only Mediator and Advocate. Amen."

(To be continued.)

From the Boston Recorder.

THE FAMILY INSTITUTION.

Mr. Editor,—I am to show by what agency the Bible, in all its preventive, healing and saving power, can be brought to bear on little children. Here the first thing that presents itself is, the domestic circle. The family institution is the true *primary* school: and it is one of God's own appointment. In all my meditations and efforts on the subject of Christian education, I turn to the family circle. This is the first school to which children are sent, a school devised by Infinite Wisdom, and as an educational institution, adapted above all others to the nature of the beings to be educated, and to accomplish the great and holy purposes of all proper education; i. e. the holiness and happiness of immortal souls. What is the great design of the family institution?

I look on this world as one great seminary, where immortal souls are to be trained for higher and nobler scenes. God creates these souls, sends them into this world, and as they pass through it, they form a character which is to decide their eternal destiny. God would have them form such a character as shall fit them to dwell with him for ever. To secure this holy object, he formed an institution, by whose agency his benevolent design might be carried into effect. At its first entrance into life, God places the infant in the family circle. He appoints *two* to superintend its physical, intellectual and moral education, and unites these two to the helpless being, whom it is their highest honor and privilege to train up for God, by ties which nothing but death can sever. God does not permit any conduct on the part of the child to alienate the hearts of its parents; uniting their hearts to their little pupil by a love that never tires; *that is long-suffering, forgiving, that hopeth all things, endureth all things;*—thus fitting them, in a peculiar manner, steadily to persevere in the holy work of educating souls for heaven. This is the great design of the family institution—to train the souls which God should make, for his own eternal kingdom. This point should be kept in view in all our efforts to bring the Gospel to bear on this world. The family, the dear home of all earthly joys, was not designed merely to provide for the bodily wants of children and to educate their physical powers, but also to educate their souls for an eternal state. It is, in the fullest sense, an institution for education—for an education adapted to all the wants of the being to be educated. Children have souls and bodies—and in the family both can be cared for. They are connected with two worlds, and here can be trained for both. There is no institution—there can be none, so fitted to accomplish the holy purpose of all education, as this. The child is committed to those to whom all sacrifices for its good become a pleasure, and who receive a reward in their own hearts, tenfold, for every effort made to promote the welfare of their beloved pupil. When we consider the nature of the family institution, its peculiar fitness to gain a moral ascendency and to exercise a moral influence over children; where perfect dependence on one side combines with perfect love and sympathy on the other, to give almost the power of Omnipotence to the precepts and examples of the teachers; when we see the sweet tenderness and joy with which every little pupil is welcomed into this school, and the readiness of all to engage in the pleasing task of instructing it; and when we see the text book which God has furnished to these primary schools and teachers, and its adaptation to the capacities and wants of those who are to be educated,—we cannot but feel that God has done all he could do, to secure the holiness and eternal happiness of all his rational creatures. We cannot conceive of an institution and a text book, better adapted to educate this world for heaven.

What is the fact in regard to the influence of this institution on our individual and social character and destiny? It is admitted that the foundation of our character and destiny is generally laid before we are ten years old. Our character, as we grow up, is not so much the result of our own investigations, as of the training which we received in childhood. Our principles, our ideas of right and wrong, our sense of obligation to God, our fixed habits of feeling, thinking, speaking and acting, all which goes to constitute our character, and which must necessarily bear on our immortal destiny, is not so much the result of our own reasonings and reflections, as of the associations and sympathies of early childhood. I can hardly think on this subject, without being overwhelmed with a sense of the pitiful condition of those poor children, for whose moral and religious welfare their natural guardians and teachers feel no concern. How many children have been brought to ruin, to prison, to the gallows, and to a miserable eternity, through the cruel neglect of those to whom God committed the care of their infancy! There is no period of life which bears so directly and powerfully on our character, and so much controls our destiny during the whole of our existence, as the ten first years of life; and yet hardly any period is so little thought of. The associations formed during that period are never completely destroyed.

Said a man of 50 years, and of great attainments in piety and learning, "The tales of my nursery were of ghosts and witches, and the frightful images of superstition had full possession of my imagination. As I grew up, my own investigations convinced me that the beings which haunted my childish thoughts and held such entire dominion over my heart, were creatures of imagination, having no real existence. But to this day those early associations and sympathies, in spite of my firm convictions, have great influence over my life, and detract much from my happiness." Should not we learn a lesson from this? We should learn the power of early impressions, and that no reasonings after we come to years of maturity can ever save us from the influences which bear on our hearts in childhood. These early impressions and associations form the basis of our character and happiness.

But where do children spend the first ten years of life? In the family circle principally—in a primary school of God's appointing, under tutors whom God placed over them. Here the infant heart is moulded; here the sympathies and affections are called forth, and the associations formed of right and wrong,—all those tender ties which bind the little pupil to man and to God, to time and eternity. Far away from the gaze of the world, and under the eyes of those only whom God appoints to the office, the tender plant is growing up, soon to be transplanted to the paradise of God, or to be cast out and trodden under foot. There are indeed other institutions for the education of children; but they are of human origin; good, certainly, in their place, but not like that which God appointed; nor can they ever take the place of that. All other institutions together do not have so much influence on our character and destiny, as individuals and as a society, as the family institution. This is emphatically our home—the source of existence—the birth-place of our character and of our eternal destiny.

The importance of this institution will never be fully realized, till we come to see its bearing on the destiny of souls in eternity. We can appreciate its importance in relation to our earthly being and welfare. We know it is the fountain of our earthly bliss, the centre of our joys, the sweet home of our affections. We know it is the source of our social security and of our national prosperity. Annihilate the family institution, and *society* would become extinct; we should inevitably fall back into the state of savage beasts; religion, government and all the blessings of civilization would pass away. Every institution of man's device, which interferes with the *family* circle and tends to weaken its moral power, must necessarily become a source of evil to men. But when we look at this institution in all its relations to man's eternal destiny, we are constrained to feel that its importance can never fully be appreciated. To educate children for time and eternity—what object can be more glorious? What undertaking so responsible? What requires more study, more prayer, more faith in God? To this high and holy work all those are called, who are placed at the head of families.

The great inquiry is—how all the power of this institution of God can be turned to good account for Christ? How can the whole force of this institution be made to bear on the spiritual interests of our children, to train them all up for heaven? This question concerns every minister and every Christian—especially every Christian parent. How can our families be made nurseries of souls for heaven? I will not attempt to answer this now, as this is already too long; but will resume the subject in my next.

H. C. W.

DEVOTIONAL.

From Haweis' Communicant's Companion.

PREPARATION FOR THE LORD'S SUPPER.

At the celebration of the Lord's Supper we should approach the table with a frame of mind suited to the particular occasion. As,

1. We should draw near with reverence and godly fear, remembering with whom we are transacting, even with the God of glory, before whom ten thousand times ten thousand burning seraphs minister, and whom angels adore; remembering what an awful work we are calling to mind, even that scene which the earth trembled and the sun grew dark to behold; remembering how great an affair is now in hand, no less than the sealing to us the eternal redemption of our souls: these views will show us that the frame of our minds cannot be enough serious and reverential. If God *is always to be feared in the assembly of his saints, and to be had in reverence of all that are round about him*, when ought our exercise of this temper be so deep and solemn as in this most holy and sacred assembly? If the angels themselves approaching his throne are represented as veiling their faces with their wings, how ought awe to spread its silent dread upon our souls, and our countenance to receive the sacred impression, when we are approaching his table? Dare we rush into the presence of an earthly monarch without veneration and respect, and shall we not be much more careful how we draw near to him whose throne is in the heavens, and whose kingdom ruleth over all,—that great Jehovah, that eternal God, who humbleth himself when he beholds the things in heaven, and how much more when he stoops to treat and commune with poor dying sinful worms of the earth?

2. We should approach without distraction. The sense of God should banish every other thought. We should leave the world behind us, and for the time seek to disengage ourselves from every care or concern about it; lifting up our hearts to him to restrain our wanderings, and fixed on the point before us, as much as may be without diverting from it to the right hand or the left. And in order hereto it will be profitable to keep our eyes from looking round us, to have so settled our worldly affairs before as to prevent their intrusion, and to keep our thoughts recollected, that we may feel ourselves standing as it were naked and open before Him with whom we have to do, seeing Him that is invisible; the tempers of our minds calm and serene, and all our thoughts fixed, sedate and attentive.

3. We should come with cheerful confidence in God, as our reconciled Father in Christ. As we are not going to hear our condemnation, but to receive our renewed acquaintance and assurance of favor, we should approach in the character of children, should possess the confidence of children, with gladness and singleness of heart coming to the table where our Father gives the testimony of his regard to us. To come with slavish trembling and confusion to a feast of love is utterly unseemly, and shows either that we are unacquainted with the nature of the ordinance, or have not that faith which embraces the promises and realizes the sign. We must remember we are approaching a table which love, eternal love, hath spread for sinners: that we have such a powerful advocate for us entered into the heavens, that we may come boldly to the throne of grace, and not fear a disappointment: and that therefore in the strength of all this we may without presumption, if we are really children of God, draw near with a true heart in full assurance of faith. This disposition is as honorable to God as comfortable to ourselves, and most needful now to be exercised when every soul should rejoice and be exceeding glad, and triumph in the God of his salvation. When people come to the communion as criminals to the bar, it plainly shows they are still under the Law, and are in bondage unto fear; that they have been resting on their own preparation, and afraid of their own worthiness, as though they must be in such a measure good, and they were afraid they had not arrived at the measure they proposed to themselves, thus making faith void, and the promise of none effect. But believing souls (unless *for a season, if need be, they be in heaviness through manifold temptations*) will be cheerful ones; they come humbly yet confident, serious yet cheerful.

4. We should draw near with hunger and thirst after righteousness. Just as at our meals appetite makes the feast, so it is here; *He filleth the hungry with good things, and sendeth the rich empty away.* Such earnest cravings then as your body hath after food, such your soul should have after Christ and his righteousness, that you may be found in him. Consider what you would feel if you travelled through a barren and dry land; would you not say, Hungry and thirsty your soul fainted? would not you cry, Water, water to cool the burning tongue? would you not drink deep into the stream when from the rock the river issued forth at your cry and refreshed your parched throat? This world is that barren land, your soul that parched traveller, Christ the living rock, the ordinances the pools of water, to which if any man thirst let him come and drink, yea come and take of the water of life freely. See then that your hunger and thirst be felt, see that you relish and find such expressions as these agreeable to your frame and temper; *As the heart panteth after the water-brooks, so longeth my soul after thee, O God. My soul is athirst for* God, *even for the living* God; *when shall I come to appear in the presence of* God! Then you will find your heart drawn up to greater nearness to God; your affections will be more united to him, and, as the refreshments of food to a hungry man, this feast will be *a feast of fat things, of fat things full of marrow, of wine on the lees well refined.*

5. We should come with enlivened expectations of receiving according to the necessities of our souls. Having before examined our state in order to discover what graces we most stood in need of, what corruptions called for mortification, what trying circumstances have most endangered us, here we must look upon ourselves as sure to receive grace and strength proportioned to our wants. God who calls upon us is the Lord of all grace, and he gives like a King, liberally to every one that asketh, and this too usually *exceeding abundantly above all we can ask or think;* all that Christ has purchased, and that is no less than all the blessings of time and eternity, we may put in our request for; and instead of being thought unreasonable in our desires, the more enlarged they are the more pleasing will they be to God. We cannot expect to receive so much as he is willing to give; full measure heaped up and running over will he pour into the bosom of those who come to him with enlivened faith, and big with expectation of receiving, not for our deserts, indeed, but for his righteousness' sake.

6. We should approach with fervent charity. This is commanded us above all things, and most needful when we are celebrating together this visible communion of saints; where we join in one body to eat the same bread and drink the same cup. Before you come here you will have taken care to purge out the old leaven of malice and wickedness, that, as the elect of God, you might put on bowels of mercies, kindness, long-suffering, and with a peculiar affection love the brethren; here this love will have a lively exercise on the objects before you; you will find your heart ascending up in prayer over them, thankful for them, delighting in them, regarding them as dear unto you as your own soul, at least desiring to be so affected, and chiding your heart for the deadness which at any time you experience. Then whilst the minister of the Lord is praying over them that the body and blood of Christ would keep their bodies and souls unto everlasting life, you will be wrestling in prayer together for them, and sending up to heaven a cloud of incense in your intercession for them, that they may not go away without a blessing; according to the promise that where two or three are agreed together concerning any thing they should ask in Christ's name it should be given them.

7. We should approach with a lively sense of the transaction itself. Christ crucified before our eyes, should pierce our hearts with shame for our sins. His love should awaken our most lively affections; his unspeakable gift draw out our warmest gratitude; and all our souls melted into self-loathing, humble joy, and holy delight, should testify how highly we esteem this most solemn ordinance. These views dwelling upon our minds, will greatly contribute to render our devotions before we communicate fervent, humble and joyous; (and surely our hearts must be hard indeed, if on our knees there before the Lord we find not some gracious relentings, some delightful enlargements of soul toward Jesus Christ) nor is a lively sensible experience of these things at any time more desirable or more properly than now, considering where we are, what we remember, and how we are interested in it.

THE ORIGIN OF SUNDAY SCHOOLS.

Messrs. Editors,—In the Essay on "Religious Education," the third number (of the series,) which appeared in the *Gospel Messenger* for January, I find this remark, "Is it not strange that such a natural and pleasing suggestion, (viz. respecting Sunday schools,) should only have been made and acted upon now in the latter days of the world?" Again, "We will not speculate upon the causes of *former neglect.*" Permit me to say, that if your correspondent intended to intimate, that Sunday schools have some *new features*, he is right, but if he supposes that such an institution, *in its chief characteristics*, was ever wanting among Christians, since the days of the Apostles, he is mistaken. In the *Gospel Messenger* for August, 1833, pp. 225 and 226, I find some remarks on this point, the republication of which, I respectfully ask, to supersede the necessity of my making any: "The teaching religion to children *on Sunday* was no new idea, for it is the injunction of our Church which has been very generally obeyed, that 'the minister of every parish shall diligently upon *Sundays* openly in the Church, instruct or examine so many of the children of his parish, sent unto him, as he shall think convenient, in some part of this catechism.'" Neither was the religious education of the *poor* and *neglected* a solicitude peculiar to Robert Raikes, for not to remark that this was an obvious duty implied in all missionary undertakings since the Gospel is sent to the poor in childhood as well as to those in manhood, we know of at least one Sunday charity school in which were both poor white and negro scholars, at New-York, as early as 1720, that is, sixty years before Raikes appeared, and doubtless there were many others. The committing this good work not to the clergy exclusively, but calling to their aid pious lay-persons, was a custom as ancient as the days of the Apostles, for we read not merely of Lois and Eunice instructing their own child Timothy in the Holy Scriptures, but of certain persons called "Helpers," (such were Priscilla, Aquila, and Urbane,) who are reasonably presumed to have been catechists, since we know such were in the primitive Church, whose duty it was to impart religious knowledge to the young, and to adults who were candidates for the sacrament of baptism. The charity Sunday school also, to which I have referred, as existing in 1720, had for its teacher a *layman*, probably under the supervision of the Rector of the Church, in which it was held."

(Charleston) Gospel Messenger.

SUNDAY SCHOOLS IN GERMANY.

Mr. Editor,—Presuming that any facts concerning the spread of Sunday schools will be interesting to your readers, I have gleaned the following account from a file of German papers, published at Berlin, last year.

Sunday schools were first introduced into *Wurtemberg* as early as 1754, by the Special Superintendent *Eisenlohr*, and thence established in *Baden*. In 1823, *Joseph Schindler*, of Freiburg, then a student in the university at Dorpat, and now a physician in Charkowsch, took two apprentices into his room on Sundays, to give them instruction. Others begged for admission, and his class increased so much that he determined to institute at Dorpat a regular Sunday school, like those of his native country, Baden. With the aid of other students, and by permission of the university authorities, the Dorpat Sunday school was opened on the 29th of April, 1823, in the presence of the Rector of the university, and has continued ever since, without interruption. In the first half year it had 174 scholars. The average number since has been 80. It is conducted chiefly by students of the university. The hours are from eleven to twelve A. M., and from two to five P. M. Fifty-seven students have been engaged in it, and it has enjoyed the personal labors and inspection of eminent scholars, such as *Westberg* and *Schlater*, and Professors *Lenz*, *Busch*, and *Sartorius*. In the neighborhood there are like schools at Reval, Weissenstein, and Riga.

(Boston) Sunday School Journal. T. W——o.

SUNDAY.

On the day called Sunday, there takes place an assembly of all the dwellers in the cities and country to the same place, and the memoirs of the Apostles and the writings of the Prophets are read as long as time admits. Then, when the reader has ceased, the presiding minister delivers by word of mouth, the admonition and exhortation to the imitation of these good things. After this, we all rise together, and offer up prayers; and when we have ceased from prayer bread is brought, and wine, and water, and the president offers up prayers as well as thanksgivings, according to his power, and the people signify their assent by saying Amen. And the distribution of the consecrated elements, and the reception of them by each takes place, and they are sent by the deacons to those who are not present. And those who are in good circumstances, and are so inclined, each according to his own purpose, give what they think fit; and that which is collected is deposited with the president, and he assists the orphans and widows, and those who are in want, from sickness or any other cause, and those who are in bonds, and sojourners, (being strangers,) and in short, provides for all those who are in necessity. And we all jointly make the assembling together on Sunday, because it is the first day on which God, having changed darkness and inert matter, created the world, and Jesus Christ our Saviour rose again from the dead; for on the day before Saturday they crucified him; *and on the day after Saturday, which is Sunday, having appeared to his apostles and disciples,* HE TAUGHT THESE THINGS.—*Justin Martyr.*

ANECDOTES.

Bishop Boulter.—The constant habit of Bishop Boulter to forgive the injuries done to him, led one of his friends to write the following lines after his death, which must be considered the more beautiful as being true.

> Some write their wrongs in marble—he, more just,
> Stoop'd down serene, and wrote them in the dust;
> Trod under foot, the sport of every wind,
> Swept from the earth and blotted from his mind,
> There, buried in the dust, he bade them lie;
> And grieved they could not 'scape the Almighty's eye.

M. Bourdaloue.—The different effects produced by pulpit eloquence are well described by the following anecdote of two French preachers. Le Pere Arrius said, "When Le Pere Bourdaloue preached at Rouen, the tradesmen forsook their shops, lawyers their clients, physicians their sick, and tavern-keepers their bars; but, when I preached the following year, I set all things to rights—every man minded his own business!"

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B. Curtis Brown, *Print.*